

Unit 12i: Country Area Studies--Brunei, Indonesia, Malaysia, Papua New Guinea, Singapore

Objectives

At the end of this unit, you will

Be aware of the following

- High percentage of Muslims in Indonesia
- Syncretistic nature of much of Indonesian Muslim practice
- Close association of Hinduism with Bali
- Hindrances to gender equality in Indonesia
- Impact of nongovernmental agencies in providing education for disabled Indonesian people
- Close ethnic-religious identity in Malaysian society
- Close government surveillance of fundamentalist Islamic sects in Malaysia, Indonesia, and Singapore

Identify

- Tudong
- Abangan, santri
- Pancasila
- Kartini Day
- Suharto
- Gestapu affair
- Pidgin language
- Singapore Muslim Religious Council
- NGO

Realize

- World influence of Brunei due to its rich oil and natural gas reserves
- Concern of Indonesia archipelago countries for Islamist fundamentalisms

- Secularist nature of Indonesian politics
- Impact of 1965 abortive coup on Indonesian religious practice
- Intertwined nature of Confucian, Taoist and Buddhist thought and practice in Malaysia
- Three cultures--Malay, Chinese and Indians--comprising much of Malaysia
- Lower standard of living experienced by Malay Singaporeans

**Brunei
(broo-N/)**



<u>Population</u>	292,266
% under 15 years	33%
<u>Commo</u>	
TV	1:3
Radio	1:2.5
Phone	1:4
Newspaper	no figure
<u>Health</u>	
Life Expectancy	Male 70/Female 73
Hospitals	no figure
Doctors	no figure
IMR	25:1,000
<u>Income</u>	\$9,000
<u>Literacy Rate</u>	85%

1. Religious Groups

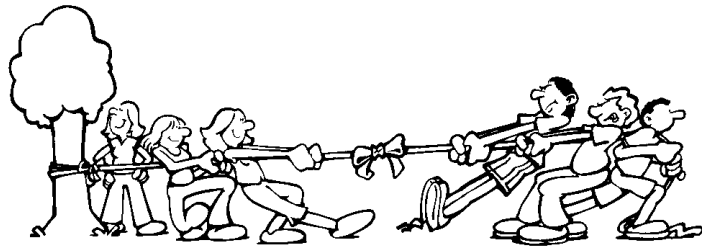
a. Islam (63%)

- b. Buddhist (14%)
- c. Christian (8%)
- d. Indigenous beliefs and other (15%)

2. Ethnic/Racial Groups

- a. Malay (MAY-lay, 64%)
- b. Chinese (20%)
- c. Indigenous (16%)

3. Gender Issues



a. Domestic servants

"One area of apparent abuse involves female domestic servants. While the level of violence in society is low, beating of servants--or refusing them the right to leave the house on days off, sometimes on grounds that they 'might encounter the wrong company'--is less socially unacceptable behavior. Since most female domestics are foreign workers who are highly dependent on their employers, those subject to abuse may be unwilling or unable to bring complaints, either to the authorities or to their governments' embassies."
(Unless stated otherwise, all quotes come from U.S. Department of State Human Rights Report, 1996--Brunei.)

b. Equality *"In accordance with Koranic precepts, women are denied equal status with men in a number of important areas, such as divorce, inheritance, and custody of children. Under the Brunei Nationality Act, citizenship is transmitted through males only. Female citizens who are*

married to foreigners or bear children by foreign fathers cannot transmit citizenship to their children, even when such children are born in Brunei. This has resulted in creation of a sizable population of stateless children, estimated at more than 5,000 residents, who are entitled to live in Brunei and be documented for travel by the Government, but who cannot enjoy the full privileges of citizenship, including the right to own land.

Religious authorities strongly encourage Brunei Muslim women to wear the tudong (too-DONG), a traditional head covering, and many women do so. Some Muslim women do not, however, and there is no official pressure on non-Muslim women to do so. All female students in government-operated schools are required to wear the tudong; students in nongovernment schools are encouraged to wear it."

4. Conflicts *"International disputes: the Malaysian salient divides the country; all of the Spratly Islands are claimed by China, Taiwan, and Vietnam; parts of them are claimed by Malaysia and the Philippines; in 1984, Brunei established an exclusive fishing zone that encompasses Louisa Reef, but has not publicly claimed the island." (1996 CIA World Factbook--Brunei.)*



5. Holidays/Observances In addition to traditional Muslim observances, the following also apply.

a. Constitution Day (29 September)

- Honors the issuance of the Brunei constitution on September 29, 1959.

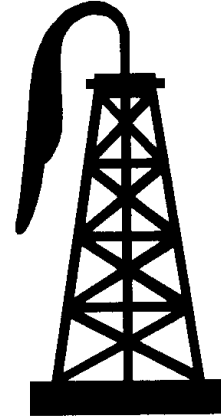
b. Sultan's Birthday (15 July)

- Honoring His Highness the Sultan who was crowned on August 1, 1968.

6. Customs

a. Gestures Follow practices applicable to Muslim societies of the Indonesian archipelago.

b. Economy "A tiny country with enormous oil and gas reserves--the economy is almost totally supported by exports of crude oil and natural gas--Brunei's financial reserves are reportedly more than \$30 billion. The country's wealth, coupled with its membership in the Association of Southeast Asian nations (ASEAN), give it influence in the world disproportionate to its size."



c. Partnership for peace "Brunei's armed forces engage in joint exercises, training programs, and other military cooperation with the U.S. A memorandum of understanding on defense cooperation was signed on 29 Nov 1994."

d. Freedom of religion "The Constitution states that, 'The religion of Brunei Darussalam shall be the Muslim religion according to the Shafeite sect of that religion: Provided that all other religions may be practiced in peace and harmony by the person professing them in any part of Brunei Darussalam.'

In recent months, the Government has sporadically voiced alarm about 'outsiders' preaching radical Islamic fundamentalist or unorthodox beliefs. Citizens deemed to have been influenced by such preaching (usually students

returning from overseas study) have been 'shown the error of their ways' in study seminars organized by orthodox Islamic religious leaders.

The Government seems more concerned about these so-called Islamic 'opportunists' than unwelcome political views.

Moreover, the Government does not hesitate to investigate and to use its internal security apparatus against these purveyors of radical Islam.

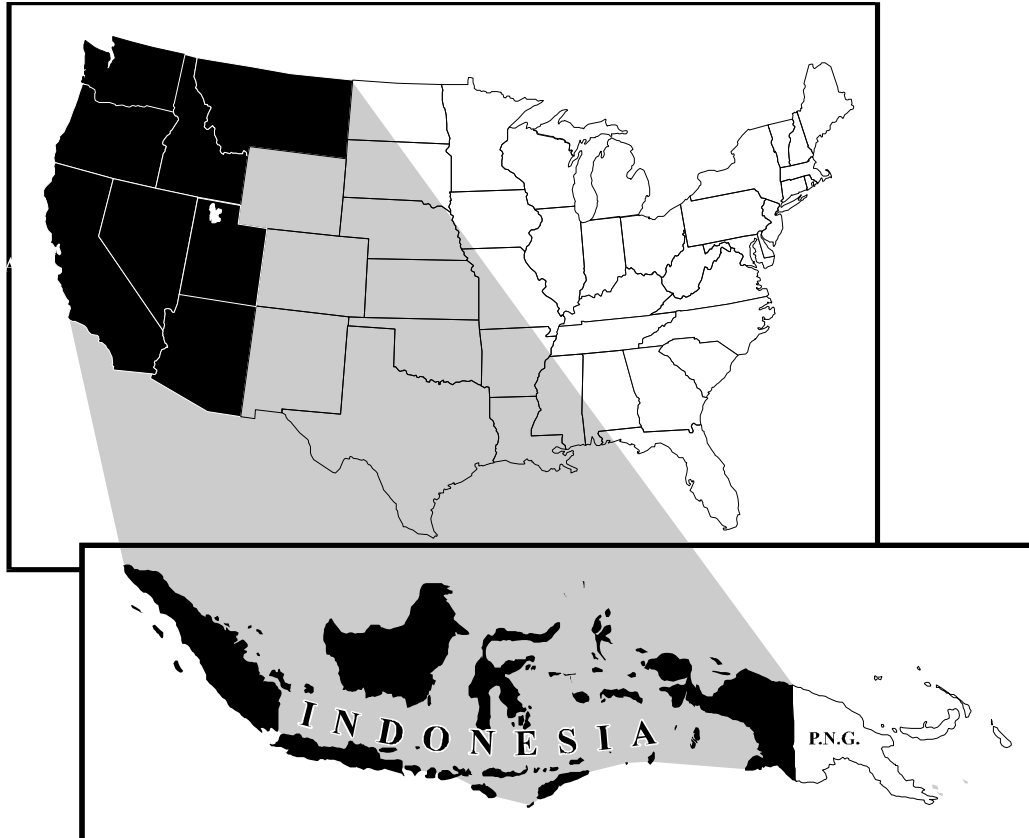
Despite constitutional provisions providing for the full and unconstrained exercise of religious freedom, the Government routinely restricts the practice of non-Muslim religions by: Prohibiting proselytizing; occasionally denying entry to foreign clergy or particular priests, bishops, or ministers; banning the importation of religious teaching materials or scriptures such as the Bible; and refusing permission to expand, repair, or build new churches, temples, and shrines."



"The tension between the moral and the practical is evident today. Citizens of the United States and many other nations are shocked by the starvation, murder, and mayhem in various parts of the world. There is not an easy solution to be found. We cannot ignore the reality to deploy the Army to achieve humanitarian goals, but we cannot also ignore the reality that such a use of force may not be peaceful in the sense that we would like it to be. Support of humanitarian goals is part of our past, our present, and undoubtedly our future. The prospect for the future is that we will continue to be presented with hard choices, since we cannot do it all."

General Gordon R. Sullivan

Indonesia
(IN-dah-NEE-zhah)



(Among the major islands of Indonesia are Sumatra, Java, Celebes [SEL-ah-BEEZ], Ceram [see-RAM], Kalimantan [kah-LEE-mahn-tahn], Bali [BAH-lee], Timor [TEE-mohr] and New Guinea [GIN-ee].)

<u>Population</u>	203,583,886
% under 15 years	32%
<u>Commo</u>	
TV	1:17
Radio	1:8.5
Phone	1:114
Newspaper	no figure
<u>Health</u>	
Life Expectancy	Male 59/Female 63
Hospitals	1:1,643
Doctors	1:6,841
IMR	65:1,000
<u>Income</u>	\$2,900.00 per cap
<u>Literacy Rate</u>	78%

1. Religious Groups *"Religion in Indonesia was a complex and volatile issue in the early 1990s, one not easily analyzed in terms of social class, region, or ethnic group. Although Islam, Christianity, Hinduism, Buddhism, and other*

religions influenced many aspects of life, the government generally discouraged religious groups from playing a political role.

The state guaranteed tolerance for certain religions (agama, ah-GAH-mah) regarded as monotheistic by the government, including Islam, Christianity, Hinduism, and Buddhism, but only as long as these creeds remained outside of politics." (Unless stated otherwise, all quotes come from the Library of Congress Country Studies/Area Handbook--Indonesia.)



a. Islam (87%) Belief in one God is the first of the five principles of Pancasila, Indonesia's state/secularist ideology.

"Islam was the dominant religion by far in Indonesia, with the greatest number of religious adherents: around 143 million people or 86.9 percent of the population in 1985, which when adjusted for 1992 estimates represents between 160 million and 170 million adherents. This high percentage of Muslims made Indonesia the largest Islamic country in the world in the early 1990s.

According to orthodox practice, Islam is a strictly monotheistic religion in which God (Allah or Tuhan) is a pervasive, if somewhat distant, figure."

(1) History *"To a significant degree, the striking variations in the practice and interpretation of Islam--in a much less austere form than that practiced in the Middle East--in various parts of Indonesia reflect its complex history.*



Introduced piecemeal by various traders and wandering mystics from India, Islam first gained a foothold between the twelfth and fifteenth centuries in coastal regions of Sumatra, northern Java, and Kalimantan. Islam probably came to these regions in the form of mystical Sufi tradition. Sufism easily gained local acceptance and became synthesized with local customs.

The introduction of Islam to the islands was not always peaceful, however. As Islamized port towns undermined the waning power of the East Javanese Hindu/Buddhist Majapahit kingdom in the sixteenth century, Javanese elites fled to Bali, where over 2.5 million people kept their own version of Hinduism alive. Unlike coastal Sumatra, where Islam was adopted by elites and masses alike, partly as a way to counter the economic and political power of the Hindu-Buddhist kingdoms, in the interior of Java the elites only gradually accepted Islam, and then only as a formal legal and religious context for Javanese spiritual culture.

These historical processes gave rise to enduring tensions between orthodox Muslims and more syncretistic, locally based religion--tensions that were still visible in the early 1990s.

On Java, for instance, this tension was expressed in a contrast between *santri* (sahn-TREE) and *abangan* (ah-BAHNG-ahn), an indigenous blend of native and Hindu-Buddhist beliefs with Islamic practices sometimes also called Javanism, *kejawen*, *agama Jawa*, or *kebatinan*. The terms and precise nature of this opposition were still in dispute in the early 1990s, but on Java *santri* not only referred to a person who was consciously and exclusively Muslim, *santri* also described persons who had removed themselves from the secular world to concentrate on devotional activities in Islamic schools called *pesantren*--literally the place of the *santri*."

(2) Syncretism "In contrast to the Mecca-oriented philosophy of most santri, there was the current of kebatinan (kuh-bhat-TEE-nahn), which is an amalgam of animism, Hindu-Buddhist, and Islamic--especially Sufi--beliefs. This loosely organized current of thought and practice, was legitimized in the 1945 constitution and, in 1973, when it was recognized as one of the agama, President Suharto counted himself as one of its adherents.



Kebatinan is generally characterized as mystical, and some varieties were concerned with spiritual self-control. Although there were many varieties circulating in 1992, kebatinan often implies pantheistic worship because it encourages sacrifices and devotions to local and ancestral spirits. These spirits are believed to inhabit natural objects, human beings, artifacts, and grave sites of important wali (Muslim saints). Illness and other misfortunes are traced to such spirits, and if sacrifices or pilgrimages fail to placate angry deities, the advice of a dukun or healer is sought. Kebatinan, while it connotes a turning away from the militant universalism of orthodox Islam, moves toward a more internalized universalism. In this way, kebatinan moves toward eliminating the distinction between the universal and the local, the communal and the individual."

(3) Traditionalist/Modern "Another important tension dividing Indonesian Muslims was the conflict between traditionalism and modernism. The nature of these differences was complex, confusing, and a matter of considerable debate in the early 1990s, but traditionalists

generally rejected the modernists' interest in absorbing educational and organizational principles from the West. Specifically, traditionalists were suspicious of modernists' support of the urban madrasa (mah-DRAH-sah), a reformist school that included the teaching of secular topics.

The modernists' goal of taking Islam out of the pesantren and carrying it to the people was opposed by the traditionalists because it threatened to undermine the authority of the kyai (kee-YI-ee, religious leaders).

Traditionalists also sought, unsuccessfully, to add a clause to the first tenet of the Pancasila state ideology requiring that, in effect, all Muslims adhere to the sharia. On the other hand, modernists accused traditionalists of escapist unrealism in the face of change; some even hinted that santri harbored greater loyalty towards the ummah (congregation of believers) of Islam than to the secular Indonesian state.



Despite these differences, the traditionalist Nahdlatul Ulama (oo-LAH-mah, literally, Revival of the Religious Scholars, also known as the Muslim Scholars' League), the progressive Consultative Council of Indonesian Muslims (Masyumi), and two other parties were forcibly streamlined into a single Islamic political party in 1973--the Unity Development Party (PPP). Such cleavages may have weakened Islam as an organized political entity, as demonstrated by the withdrawal of the Nahdlatul Ulama from active political competition, but as a popular religious force Islam showed signs of good health and a capacity to frame national debates in the 1990s."

(4) Religious nationalists (Islamist fundamentalists)

"Muslim critics of the regime in the early 1990s claimed that the government policy toward Islam was 'colonial' in that it was putting in place in modern Indonesia the advice of the

Dutch scholar and adviser to the Netherlands Indies government, Christian Snouck Hurgronje. As an adviser between 1891 and 1904, Snouck Hurgronje advocated tolerating the spiritual aspects of Islam but containing rigorously Islam's political expression.



The goal was the same in the colonial period and during the presidencies of both Sukarno and Suharto: to see to it that the business of government and administration remained a secular one.

However, Islam could not be fully 'depoliticized.' The traditional structures for Islamic communication and mobilization, pesantren and mosque, were resistant to external control. Religious teachers, through the dakwah (DHAK-wah, the vigorous promotion of Islam), still proselytized and propagated guidance and values in the early 1990s that influenced all aspects of human affairs. The 'floating masses' were touched by a social and political message couched in terms of Qur'anic injunctions and the hadith.



The so-called 'hard' dakwah, departing from sermons and texts tightly confined to matters of faith and sharia, was uncompromisingly antigovernment.

The Islamists (often referred to as Islamic fundamentalists) called for the people to die as martyrs in a 'struggle until Islam rules.' This call, for the government, was incitement to 'extremism of the right,' subversion, and terrorism.

In the late 1970s and early 1980s, security officials warned against the revival of Darul Islam in the guise of a Komando Jihad (Holy War Command). Isolated acts of violence, including, in early 1981, the hijacking of a Garuda Indonesian Airways DC-9, gave credence to these alerts. This unrest also was the context in which the government viewed the Tanjung Priok affair. The government reaction to radical Islamic provocations was unyielding: arrest and jail.

The followers of the 'hard' dakwah were a minority within a minority in 1992. Although Islamists might be disaffected with the state, the goal of urban, middle-class Muslims, who shared in the benefits of government economic policies and who were relatively untouched by the preaching of rural Muslim teachers, was not to overthrow the regime. They wanted to transform the regime from within to make its acts conform more with Islamic values--a focus then that was not on the state itself but on policies and practices that were offensive.

The issues that spurred middle-class Muslims on included not just the persistent Muslim complaints about secularization, Christianization, and moral decline, but also contemporary political grievances about the inequitable distribution of income, concentration of wealth and power in the hands of Chinese Indonesians to the detriment of indigenous entrepreneurship, corruption, and the role of the president's immediate family.



These kinds of issues cut across religious boundaries and united moderate middle-class Muslims with more secular middle-class critics, both civilian and military."

b. Christianity (9%)

"Although Christianity--Roman Catholicism and Protestantism--was the most rapidly growing religion in Indonesia in the 1980s, its numbers were small compared to Islam.

Christianity had a long history in the islands, with Portuguese Jesuits and Dominicans operating in the Maluku, southern Sulawesi, and Timor in the sixteenth century. When the Dutch defeated Portugal in 1605, however, Catholic missionaries were expelled and the Calvinist Dutch Reformed Church was virtually the only Christian influence in the region for 300 years.

Whereas the United East Indies Company (VOC [from the Dutch words]) was primarily a secular and not a religious enterprise, and because Calvinism was a strict, austere, and intellectually uncompromising variety of Christianity that demanded a thorough understanding of what, for Indonesians, were foreign scriptures, Christianity advanced little in Indonesia until the nineteenth century.



Only a few small communities endured in Java, Maluku, northern Sulawesi, and Nusa Tenggara (primarily Roti and Timor) . After the dissolution of the VOC in 1799, and the adoption of a more comprehensive view of their mission in the archipelago, the Dutch permitted proselytizing in the territory. This evangelical freedom was put to use by the more tolerant German Lutherans, who began work among the Batak of Sumatra in 1861, and by the Dutch Rhenish Mission in central Kalimantan and central Sulawesi. In addition, Jesuits established successful missions, schools, and hospitals throughout the islands of Flores, Timor, and Alor.

The twentieth century witnessed the influx of many new Protestant missionary groups, as well as the continued growth of Catholicism and of large regional and reformed Lutheran churches.

Following the 1965 coup attempt, all nonreligious persons were labeled atheists and hence were vulnerable to accusations of harboring communist sympathies.



At that time, Christian churches of all varieties experienced explosive growth in membership, particularly among those people who felt uncomfortable with the political aspirations of Islamic parties.

In the 1990s, the majority of Christians in Indonesia were Protestants of one affiliation or another, with particularly large concentrations found in Sumatra Utara, Irian Jaya, Maluku, Kalimantan Tengah, Sulawesi Tengah, and Sulawesi Utara. Catholic congregations grew less rapidly in the 1980s, in part because of the church's heavy reliance on European personnel. These Europeans experienced increasing restrictions on their missionary activities imposed by the Muslim-dominated Department of Religious Affairs. Large concentrations of Roman Catholics were located in Kalimantan Barat, Irian Jaya (IHR-ee-yahn JAI-yah), Nusa Tenggara Timur (noo-sah tehn-GAR-ah tee-mur), and Timor Timur provinces."

c. Hinduism (2%) "Hinduism is an amalgam of related traditions and cults that seeks to explain cosmology in primarily deistic terms. The religion has countless gods but no exclusive creed. One of Hinduism's primary ethical concerns is the concept of ritual purity. Another important distinguishing feature, which helps maintain the ritual purity, is the division of society into the traditional occupational groups, or varna (literally, color) of Hinduism: Brahmins (priests, brahmana [BRAH-man-ah] in Indonesian), Kshatriya (ruler-warriors, satriya in Indonesian), Vaishya (merchants-farmers, waisya in Indonesian), and Shudra (commoners-servants, sudra in Indonesian)."



(1) Practice "Like Islam and Buddhism, Hinduism was greatly modified when adapted to Indonesian society. The caste system, although present in form, was never rigidly applied.

The Hindu religious epics, the Mahabharata (ma-hah-BHAR-at-tah, Great Battle of the Descendants of Bharata) and the Ramayana (rahm-ah-YAHN-ah, The Travels of Rama), became enduring traditions among Indonesian believers, expressed in shadow puppet and dance performances."

(2) Bali

"Hinduism in Indonesia is primarily associated with Bali. Hindu believers in the early 1990s were relatively few outside of Bali, where they made up more than 93 percent of the population.

Others were scattered throughout the other twenty-six provincial-level units. Among these non-Bali communities were groups labeled as Hindu by the government--for example, the adherents of the Kaharingan religion in Kalimantan Tengah, where government statistics counted Hindus as 15.8 percent of the population.

It is difficult to describe the Balinese version of Hinduism in the same doctrinal terms as Islam and Christianity, since this unique form of religious expression is deeply interwoven with art and ritual, and is less closely preoccupied with scripture, law, and belief. Balinese Hinduism lacks the traditional Hindu emphasis on cycles of rebirth and reincarnation, but instead is concerned with a myriad of local and ancestral spirits.

As with kebatinan, these deities are thought to be capable of harm."

(3) Bali ritual *"Balinese place great emphasis on dramatic and aesthetically satisfying acts of ritual propitiation of these spirits at temple sites scattered throughout villages and in the countryside.*

Each of these temples has a more or less fixed membership; every Balinese belongs to a temple by virtue of descent, residence, or some mystical revelation of affiliation. Some temples are associated with the family house compound, others are associated with rice fields, and still others with key geographic sites.

Ritualized states of self-control (or lack thereof) are a notable feature of religious expression among the people, famous for their graceful and decorous behavior.

One key ceremony at a village temple, for instance, features a special performance of a dance-drama (a battle between the mythical characters Rangda the witch and Barong the dragon), in which performers fall into a trance and attempt to stab themselves with sharp knives.

Rituals of the life cycle are also important occasions for religious expression and artistic display. Ceremonies at puberty, marriage, and, most notably, cremation at death provide opportunities for Balinese to communicate their ideas about community, status, and the afterlife."

(4) Bali Hindu leadership

"Balinese religion is hierarchically organized, with one small segment of the aristocracy--the Brahman, or priestly, class--being the most prestigious. A Brahman priest is not affiliated with any temple but acts as a spiritual leader and adviser to individual families in various villages scattered over the island.



These priests are consulted when ceremonies requiring holy water are conducted. On other occasions, folk healers or curers may be hired."

d. Buddhism (1%) *"Indonesian Buddhism in the early 1990s was the unstable product of complex accommodations among religious ideology, Chinese ethnic identification, and political policy. Traditionally, Chinese Taoism, Confucianism, and Buddhism, as well as the more nativist Buddhist Perbuddhi, all had adherents in the ethnic Chinese community.*

Following the attempted coup of 1965, any hint of deviation from the monotheistic tenets of the Pancasila was regarded as treason, and the founder of Perbuddhi, Bhikku

Ashin Jinarakkhita, proposed that there was a single supreme deity, Sang Hyang Adi Buddha. He sought confirmation for this uniquely Indonesian version of Buddhism in ancient Javanese texts, and even the shape of the Buddhist temple complex at Borobudur in Jawa Tengah Province.



In the years following the 1965 abortive coup, when all citizens were required to register with a specific religious denomination or be suspected of communist sympathies, the number of Buddhists swelled; some ninety new monasteries were built.

In 1987 there were seven schools of Buddhism affiliated with the Perwalian Umat Buddha Indonesia (Walubi): Theravada, Buddhayana, Mahayana, Tridharma, Kasogatan, Maitreya, and Nichiren. According to a 1987 estimate, there were roughly 2.5 million followers of Buddhism, with 1 million of these affiliated with Theravada Buddhism and roughly 0.5 million belonging to the Buddhayana sect founded by Jinarakkhita. Other estimates placed Buddhists at around only 1 percent of the population, or less than 2 million. Buddhism was gaining in numbers because of the uncertain status of Confucianism.

Confucianism was officially tolerated by the government, but since it was regarded as a system of ethical relations rather than a religion per se, it was not represented in the Department of Religious Affairs."

e. Other (1%)

2. Ethnic/Racial Groups

a. Javanese (jah-vah-NEES, 45%)

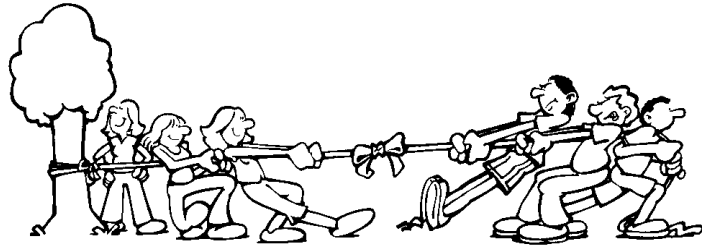
b. Sudanese (14%)

c. Madurese (mah-doo-REES, 8%)

d. Malay (mah-LAY, 8%)

e. Other (25%)

3. Gender Issues



a. Abuse *"Violence against women remains poorly documented. However, the Government has acknowledged the problem of domestic violence in society, which some say has been aggravated by social changes brought about by rapid urbanization. Long-standing traditional beliefs that the husband may 'teach' or 'control' the wife through several means, including violence, also contribute to the problem.*

Rape by a husband of a wife is not a crime, although women's groups are trying to change this law. While police could bring assault charges against a husband for beating his wife, due to social attitudes they are unlikely to do so.

Cultural norms dictate that problems between husband and wife are private problems, and violence against women in the home is rarely reported.

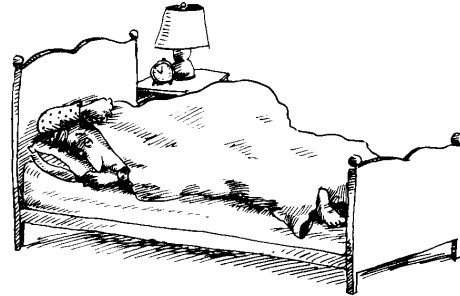
The Government provides some counseling, and several private organizations exist to assist women. Many of these organizations focus on reuniting the family rather than on providing protection to the women involved. Many women rely on extended family systems for assistance in cases of domestic violence." (U.S. Department of State, 1996 Human Rights Report--Indonesia.)

b. Rape *"Rape is a punishable offense in Indonesia. Men have been arrested and sentenced for rape and attempted rape although reliable statistics are unavailable. Mob violence against accused rapists is frequently reported. Women's rights activists believe that rape is grossly underreported owing to the social stigma attached to the*

victim. Some legal experts state that if a woman does not go immediately to the hospital for a physical examination that produces physical evidence of rape, she will not be able to bring charges. A witness is also required in order to bring charges, and only in rare cases is there a witness. Some women reportedly fail to report rape to police, because the police do not take their allegations seriously."

c. Harassment "There is no sexual harassment law, only an indecent behavior law. Sexual harassment charges, however, can damage a civil service career. The current law reportedly covers physical abuse only, and requires two witnesses. Women job applicants and workers have complained of being sexually victimized by foremen and factory owners."

d. Equality "According to the Constitution, women are equal to and have the same rights, obligations, and opportunities as men. However, in practice women face some legal discrimination.



Marriage law, based on Islamic law, allows men to have up to four wives if the first wife is unable "to fulfill her tasks as a wife." Permission of the first wife is required, but reportedly most women cannot refuse. A civil servant who wishes to marry a second woman also must have the consent of his supervisor. To set an example, the President has forbidden cabinet officials and senior military officers from having second wives.

In divorce cases women often bear a heavier evidentiary burden than men, especially in the Islamic-based family court system. Alimony is rarely received by divorced women, and there is no enforcement of alimony payment. By law, a woman cannot pass citizenship to her child, born inside or outside Indonesia, if the father of the child is not a citizen. The child must obtain residency visas to remain in Indonesia, and can only apply for citizenship when he or she reaches the age of 18.

Although some women enjoy a high degree of economic and social freedom and occupy important mid-level positions in

both the public and private sectors, the majority of women do not experience such social and economic freedoms and are often disproportionately represented at the lower end of the socioeconomic scale. Although women constitute one-quarter of the civil service, they occupy only a small fraction of the service's top posts. Income disparity between men and women diminishes significantly with greater educational attainment.

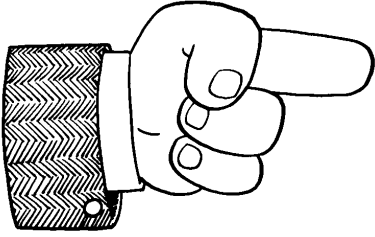
Female workers in manufacturing generally receive lower wages than men. Many female factory workers are hired as day laborers instead of as full-time permanent employees, and companies are not required to provide benefits, such as maternity leave, to day laborers. Female activists report that a growing trend in manufacturing is the hiring of women to do work in their homes for less than minimum wage.



Unemployment rates for women are approximately 50 percent higher than for men. Women are often not given the extra benefits and salary that are their due when they are the head of household, and in some cases do not receive employment benefits for their husband and children, such as medical insurance and income tax deductions.

Despite laws that provide women with a 3-month maternity leave, the Government has conceded that pregnant women are often dismissed or are replaced while on leave. Some companies require that women sign statements that they will not become pregnant. The employment law mandates 2 days of menstrual leave per month for women.

Women disproportionately experience illiteracy, poor health, and inadequate nutrition. The President has called for expanded efforts to reduce the maternal mortality rate, which at 425 per 100,000 live births is very high. The Government, with the help of international donors, launched a major effort in December to reduce the maternal mortality rate. Women's educational indicators have improved in the last decade. For example, the number of girls graduating from high school tripled from 1980 to 1990.



A number of voluntary private groups work actively to advance women's legal, economic, social, and political rights and claim some success in gaining official cognizance of women's concerns."

e. Prostitution

"I felt fairly safe as I wandered the streets (of North Sumatra) after dark, however, the prostitution was appalling. With their massage parlors and discotheques, the hotels, four star types included, are willing participants in a sad exploitation of teenage girls." (CPT David Jennies, Foreign Area Officer Report, 30 Nov 1995, U.S. Embassy, Singapore.)

4. Conflicts *"International disputes: sovereignty over Timor Timur (East Timor Province) disputed with Portugal and not recognized by the UN; two islands in dispute with Malaysia." (1996 CIA World Factbook--Indonesia.)*

5. Holidays/Observances (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive.)

a. Galungan (gah-LOO-gahn, determined by Wuku Calendar)

- Ten day religious festival celebrated throughout Bali.
- Hindu festival which includes Bali's own supreme being, Sanghyang Widi (or Widhi). Gods are thought to come to Earth during the festival.
- Festival includes rituals in the temples; cock-fights, a combination of sport and gambling; offering foods, fruit, and flowers to the temple by the women; and card games, music, and dancing.

b. Kartini Day (KAHR-tee-nee, 21 April)

- National holiday commemorating birth in 1879, of Raden Ajeng Kartini, a pioneer in the emancipation of Indonesian women.
- Women wear national dress to symbolize their unity; the nation enjoys parades, lectures, and various school activities.

c. Nyepi (nep-PEE, 21 March)

- Bali inhabitants celebrate the New Year by driving devils out of villages and observing a day of stillness, known as *Nyepi*.
- With the arrival of spring, the Lord of Hell, Yama, sweeps devils out of Hades, who fall on Bali, making necessary purification of the entire island.

e. Other Indonesian holidays:

(1) Easter

(2) Independence Day (17 August)

(3) Idul-Adha (ihd-uhl ADD-har, eleventh day of the twelfth lunar month) Celebrates the end of the Muslim pilgrimage to Mecca.

(4) Idul-Fitr (ihd-uhl FIT-ree)
Celebrates the end of
Ramadan

(5) Muslim New Year

(6) New Year's Day (1 January)



6. Customs

a. Gestures

- **Respect** Rise when host or hostess enters the room
- **Smile** Many Indonesians mask anger, shock or embarrassment with a laugh or smile
- **Demonstrative behavior** Avoid excessive acts of gratitude, loud voices or outward bursts of anger
- **Shoes** Prepare to remove shoes in carpeted rooms, restaurants, at funerals and holy places.
- **Food** Some food left on the plate indicates your meal is complete
- **Jam karet** (jahm KAHR-et, rubber time) refers to a casual attitude toward time (See Kiss, Bow, or Shake Hands, p. 178.)

b. Calendars Indonesians may use three calendars--the Western (Gregorian), Islamic, or Hindu-influenced Javanese calendar. (See Kiss, Bow, or Shake Hands, p. 174.)

c. Freedom of religion *"The Constitution provides for religious freedom and belief in one Supreme God. The Government recognizes Islam, Catholicism, Protestantism, Buddhism, and Hinduism, and permits the practice of the mystical, traditional beliefs of 'Aliran Kepercayaan.' Although the population is over 85 percent Muslim, the practice and teachings of the other recognized religions are generally respected, and the Government actively promotes mutual tolerance and harmony among them.*



However, some restrictions on certain types of religious activity, including unrecognized religions, exist.

Because the first tenet of *Pancasila* (pahn-cha-SEE-lah) is belief in one Supreme God, atheism is forbidden. The legal requirement to adhere to Pancasila extends to all religious and secular organizations. The Government strongly opposes Muslim groups that advocate establishing an Islamic state or acknowledging only Islamic law. The Government banned some religious sects including Jehovah's Witnesses, Baha'i, and in some provinces the messianic Islamic sect Darul Arqam.

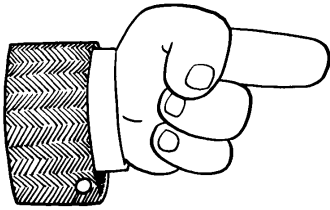
The Government closely monitors Islamic sects considered in danger of deviating from orthodox tenets, and in the past has on occasion dissolved such groups.



The law allows conversion between faiths, and such conversions occur. The Government views proselytizing by recognized religions in areas heavily dominated by another recognized religion as potentially disruptive and discourages it. Foreign missionary activities are relatively unimpeded, although in East Timor and occasionally elsewhere missionaries have experienced difficulties and delays in renewing residence permits, and visas allowing the entrance of new foreign clergy are difficult to obtain."

d. People with disabilities "The Constitution stipulates that the Government provide care for orphans and the disabled, but does not specify how the term 'care' should be defined, and the provision of education to all mentally and physically disabled children has never been inferred. Regulations specify that the Government establish and regulate a national curriculum for special education by stipulating that the 'community' provide special education services to its children.

There are no accurate statistics on the numbers of disabled in the general population. Families often hide their disabled family members to avoid social stigma or embarrassment. The disabled face considerable discrimination in employment, although there are factories that have made special efforts to hire disabled workers. In several provinces there are 'rehabilitation centers' for the disabled. Disabled people are reportedly taken off the streets by the authorities and brought to these centers for job training.

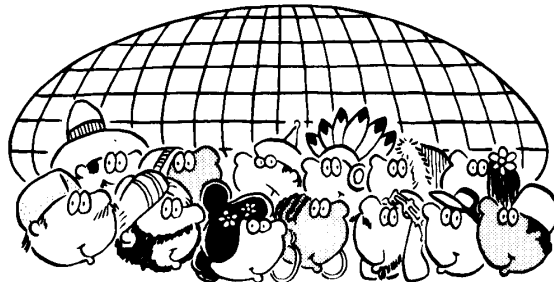


NGO's [non-governmental agencies] are the primary providers of education for the disabled.

There are currently 1,084 schools for the disabled; 680 are private, and 404 are government schools. Of the government schools 165 are 'integrated,' serving both regular and special education students. In Jakarta there are 98 schools for the disabled, 2 of which are government-run, and 96 of which are private. The Government also runs three national schools for the visually, hearing, and mentally disabled. These schools accept children from throughout Indonesia.

There is no law that mandates accessibility to buildings and public transportation for the disabled, and virtually no buildings or public transportation are designed with such accessibility in mind."

e. National/racial/ethnic minorities "The Government officially promotes racial and ethnic tolerance."



(1) Chinese *"Ethnic Chinese, at approximately 3 percent of the population are by far the largest nonindigenous minority group, and are the target of both official and societal discrimination. Since 1959 noncitizen ethnic Chinese have been denied the right to run businesses in rural Indonesia. Regulations prohibit the operation of all Chinese schools, formation of exclusively Chinese cultural groups or trade associations, and public display of Chinese characters. Since August 1994, firms working in the tourist industry have been allowed to produce Chinese-language brochures, programs, and similar material for Chinese-speaking tourists. However, Chinese-language publications, with the exception of one government-owned daily newspaper, may neither be imported nor produced domestically.*

Private instruction in Chinese is generally prohibited but takes place to a limited extent, and since 1994 has been allowed to train employees in the tourism industry. The University of Indonesia has Chinese-language courses. State universities have no formal quotas that limit the number of ethnic Chinese. The law forbids the celebration of the Chinese New Year in temples or public places, but its enforcement is limited."

(2) East Timorese *"East Timorese and various human rights groups charge that the East Timorese are underrepresented in the civil service in East Timor. The Government has made some efforts to recruit more civil servants in both East Timor and Irian Jaya, and there has been some increase in the number of civil servant trainees for these two provinces, despite a 'no growth' policy for the civil service as a whole."*

f. Foreign Area Officer perspectives

(1) Pancasila Concerning Pancasila, Indonesia's dedication to five overarching principles of government, CPT David Jennies, Foreign Area Officer, U.S. Embassy, Singapore, reports as follows (30 Nov 1995.) Though experiencing some strains of culture shock, CPT Jennies' perspective is helpful, providing an "on the ground" viewpoint seldom offered in glossy tourist brochures and travel guides.

(a) Belief in one supreme God

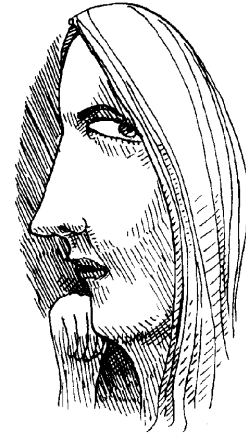


"In essence, this principle makes animism and agnosticism illegal; every Indonesian must claim to be an adherent of one of the recognized monotheistic religions: Islam, Catholicism, Protestantism, Buddhism, or Hinduism. The original purpose of this principle was to mollify the radical Muslims as their bid for establishing an Islamic state was rejected by Sukarno."

Wittingly or unwittingly, by forcing all citizens to claim a monotheistic religion, the government has done little more than paint a facade on a largely non-pious society. Admittedly, there are countless devout laypersons of every religion who are exact in following the precepts of their chosen religion. Notwithstanding, there are just as many who do no more than check off the block and know little or nothing about 'their' religion. I met numerous 'Christians' and 'Muslims' who readily admitted that they had no true interest in their religion. They scarcely if ever attend worship services and don't care a wit about the respective commandments. In fact, many subscribe to [indigenous belief] more than to any other beliefs."

(b) Justice and civility among peoples *"On the second point, religious tolerance varies from region to region, but the dangerous volatility had subsided. However, with the recent reincarnation of the once outlawed Masyumi Muslim activist group and the ever growing Indonesian Muslim Intellectual Association (ICMI), volatility is on the increase again. Nonetheless, in the 95+ percent Islam communities of West Sumatra and Aceh, I encountered a seemingly tolerant attitude between the dominant Muslims and the minority Christians."*

The Indonesian judicial system is weak, corrupt, unresponsive and politicized. The individual distrusts the legal system and feels he really has no recourse to right a wrong, especially if the wrong was committed by a government agency. Furthermore, ordinary Indonesians are scared when they see a policeman or authority figure. The corruption starts at the grass roots of law enforcement.



Despised by the public, the police are considered as collectors of unofficial road tax rather than upholders of the law."

(c) The unity of Indonesia "That is, many outer islands feel as though the central government is attempting to replace the respective local languages and cultures with that of Java."

(d) Democracy through deliberation and consensus among representatives. "This may have been true in the mid-1950's, but Suharto's New Order Government is no more than an autocracy shrouded in the cloak of democracy. On the surface there is praise for Suharto among the Sumatran populace; however, further inspection reveals an underlying current of unease and dissatisfaction with the status quo. Time after time my political queries were initially met with cheers for Suharto, followed by indifferent responses to specific questions, and finally a sense of despair with regards to national politics. The most candid response was from a school administrator. After initially singing the praises of Suharto, he eventually admitted, 'even though we Indonesians feel 'A', we say 'B.' If not, we risk serious consequences.' A hotel marketing manager in Palembang summed it up best when she said, 'To [hades] with politics and politicians. I will do whatever I have to do to be happy.'"

(e) Social justice for all "Corruption is not only a part of the judicial system, it's endemic to Indonesian society."

(2) Religious issues Maj. Vasilios Fotopoulos, Foreign Area Officer stationed in Hong Kong, offers this perspective on religious and cultural issues (27 Sep 1995.)

"Despite the impressive economic progress in the past few years, Indonesia has a large population that still lives in poverty. The contrast between rich and poor was most striking in Bali..."

While in Bali, I visited two Hindu temples. While most people visited there for the historical and cultural aspects, there were some locals who paid their respects to the Hindu gods. Bali Island, unlike most of Indonesia, is primarily Hindu with traces of Buddhism.

Most of Indonesians are Muslims, but the religion differs significantly from that of Arab Muslims. In Indonesia the Muslims follow many rites and customs from their Hindu, Buddhist and indigenous religions."



(3) Culture shock Southeast Asian Foreign Area Officer, Major Maughan of the U.S. Embassy in Singapore, recounts another "ground level" perspective during an orientation trip to Indonesia. Major Maughan offers a refreshing alternative to many picturesque guidebook presentations of a foreign country.

"It is surprising that in a nation so Islamic the mosques are not better maintained. There are a number of large, beautiful mosques, most of which were built years ago and are often major tourist stops. The vast majority of smaller town and village mosques are shabby and ill kept..."

Indonesians have no compunctions about littering or throwing anything away anywhere. My theory is that they once used banana leaves as 'plates,' ate with their fingers and just dropped it in the field or jungle when they were finished. It was all biodegradable. They still do that, only now they drop paper and plastic plates, plastic bags, and trash of all kinds anywhere they happen to be. It is NOT

biodegradable and they are faced with a huge litter and ecological problem as well. Trash blows everywhere in the cities and smallest villages. No one seems to notice or make the effort to clean it up."

7. Cultural literacy concepts/terms The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appian and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Indonesia. See this helpful dictionary for more information.

a. Abangan

- Minority Javanese Muslim community.
- Considered a lower class by orthodox Muslims due to the practice of combining Hindu, Muslim, and indigenous beliefs



b. Airlangga (aihr-LAHNG-gah, 1000-1049)

- Despot Javanese ruler crowned in the capital city of Mataram at the age of 19.
- United Java, improved economy and irrigation, promoted religious tolerance and formed strong alliances through marriage to bring a time of peace.
- Upon his death, Airlangga divided kingdom among his two sons. The two kingdoms became rivals.

c. Borobudur (bohr-oh-BOO-duhr)

- Buddhist monument
- Constructed in the Indo-Javanese style from 778-824 C.E.
- Popular pilgrimage site composed of nine terraces representing the nine lives of Siddhartha Gautama

d. Gamelan (gahm-eh-LAHN)

- Term given to a group of instruments played together.
- Vary from small to large percussion groups, indoor or outdoor, and different tuning methods employed.
- Dates back a thousand years, strongest in Java and Bali.



e. Gestapu affair (ges-tah-POO, coined to sound like gestapo)

- Military coup occurring on September 30, 1965. Six generals of President Sukarno's administration were killed.
- Blame was placed on the Communist Party of Indonesia (PKI) resulting in widespread massacre of Communists
- General Suharto apparently lead the massacre waged against Communists and anyone seen as a threat to his intended rule.
- Over half a million people were killed and hundreds of thousands imprisoned.

f. Masjumi (mash-YOO-mee)

- Shortened term for the Madjelis Sjuro Muslimin Indonesia Party; an Indonesian Islamic political party formed in 1945.
- Internal strife was caused by Muslim members not wishing to cooperate with non-Muslim parties.
- President Sukarno dissolved the Party in 1960.

g. Pancasila

- Secularist state ideology based on five principles, (1) belief in one God, (2) humanitarianism, (3) national unity, (4) democracy, and (5) social justice.



h. Priyayi (pree-yai-yee)

- Landowners and court members of the Javanese upper class, the first to be incorporated into Dutch colonial life.
- Eventually split between loyalty to the Dutch and moves toward independence.

i. Suharto (soo-HAHR-toh, 1921-)

- Indonesian general
- Fought for independence from Dutch. Upon victory in 1950, he served in the Indonesian Republic Army. After leading the Indonesian Army for five years, was elected president in 1968. Serves five additional terms from 1971 to 1993.

j. Sukarno (soo-KAHR-noh, 1901-1970)

- Member of the priyayi class elected first president of the Indonesian Republic. Ousted in 1967 and replaced by General Suharto.



8. Resources for Further Study

a. Cross-cultural resources

Draine, Cathie, and Barbara Hall. Culture Shock! Indonesia. Portland, Oregon: Graphic Arts Center Publishing, 1986.

Beg, borrow or purchase books in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State.

Oey, Eric. Insight Guides--Indonesia. Singapore: APA Publications, 1992. AISO Ind 915.98 I41

Part of the aesthetically pleasing and helpful Insight series. Beautiful photographs, in National Geographic manner, make this a helpful text.

b. Biography, novels, literature, poetry



Goris, Roelof. Bali: Cults and Customs. Djakarta: Published by the Government of the Republic of Indonesia, [1950].

► Bosun Library: FOLIO DS647.B2 G6 OVERSIZE

Hatta, Mohammad. Portrait of a Patriot; Selected Writings. The Hague, Paris, Mouton, [1972].

► Bosun Library: General DS644.H3

A patriot, democrat, socialist, scholar, Muslim, and statesman. Writings portray Hatta's various opinions and ideas from 1923-1970.

Koch, Christopher J. The Year of Living Dangerously. New York: Penguin Books, 1983, c1978.

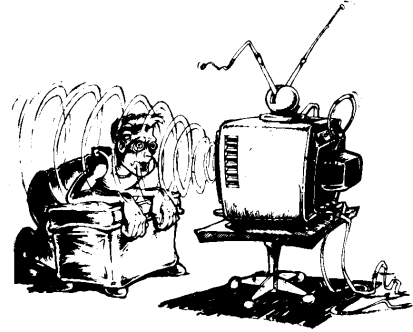
► Chamberlin Library: FICTION KOCH

Legge, John D. Sukarno: A Political Biography. Praeger, [1972].

► Bosun Library: General CT19.U227 L4

Covers the leaders boyhood, education, political growth, policies, and personality.

c. News articles



Friedman, Thomas. "From the Top." New York Times editorial, 17 Jul 1997, p. A15.

Discussion of bribery within Indonesia. "Sadly, corruption, bribes or cronyism have come to infect virtually every economic interaction in this country--whether it's building a bridge or getting a job. The tone is set from the top. President Suharto's family owns a slice of virtually every major Indonesian industry..."

Mydans, Seth. "Rulers Spoil Suspense For Voters in Indonesia." New York Times, 20 April 1997, p. 6.

"Suharto leaves nothing to chance in what might be his last election...Indonesia's rulers are trying to neutralize dissidents before elections, using arrests, interrogations and trials."

Myers, Steven Lee. "East Timor Has Chafed for Centuries Under Foreign Rule." New York Times, 12 Oct 1996.

"In 1975, as Portugal's colonial empire abruptly ended, East Timor won independence after more than 400 years of foreign rule. But within months, civil war plunged it into chaos and Indonesia invaded, annexing the country a year later and imposing a harsh new rule."

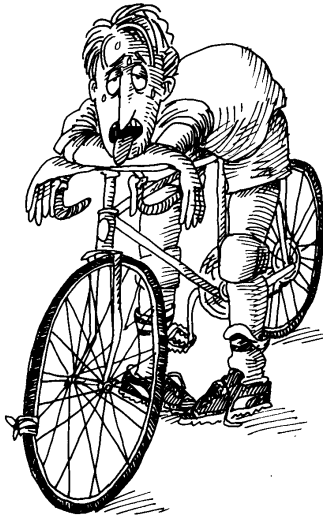
Shenon, Philip. "Timorese Bishop and Exile Awarded Nobel Peace Prize." New York Times, 12 Oct 1996.

Account of Nobel Peace Prize winners Jose Ramos-Horta and Roman Catholic Bishop Carlos Ximenes Belo. *"Were it not for the efforts of Bishop Belo and Mr. Ramos-Horta to prick the conscience of the outside world about human*

rights abuses by the Indonesian military, East Timor might easily have been overlooked as simply one more tiny, troubled place among so many others." Commenting on Bishop Belo, who oversees East Timor's 95% Roman Catholic population, says consultant to the United States Catholic Conference on issues involving East Timor, "He has constantly risked his life--constantly."

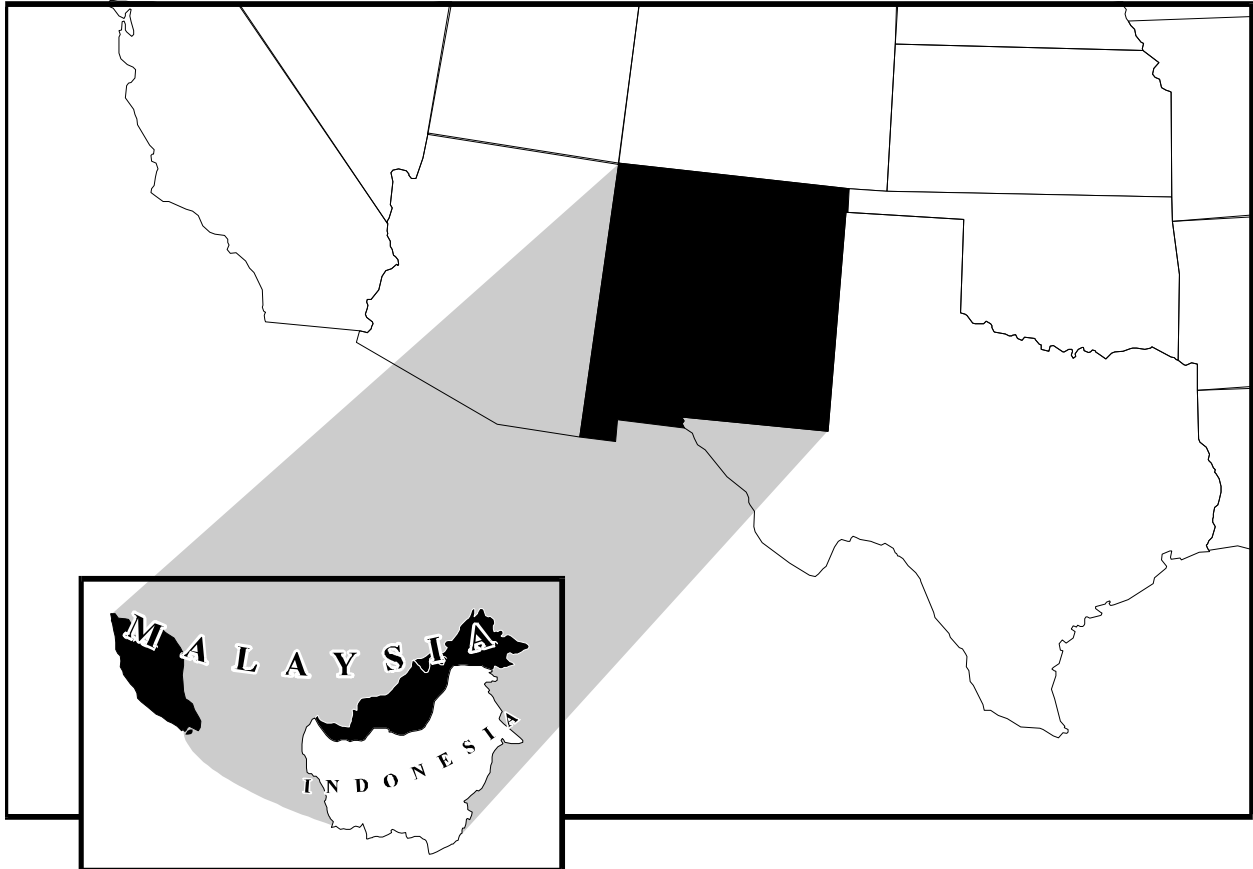
WuDunn, Sheryl. "In Asia Some Ask, 'Why a Fuss Over Cash to Clinton' Anyway, What a Buy!" New York Times.

"From Asia, the accusations of influence-peddling at the White House look a bit different...The immediate reaction is often not outrage but surprise--at the low American prices."



"Grow a little every day."

Malaysia (mah-LAY-zhah)



<u>Population</u>	19,723,587
% under 15 years	36%
<u>Commo</u>	
TV	1:9.5
Radio	1:5
Phone	1:9
Newspaper	140:1,000
<u>Health</u>	
Life Expectancy	Male 67/Female 73
Hospitals	1:482
Doctors	1:2,412
IMR	25:1,000
<u>Income</u>	\$7,500.00 per cap
<u>Literacy Rate</u>	78%

1. Religious Groups "Islam is the official religion of the country, but Article 11 of the Constitution provides that every person has the right to profess and practice his or her own religion. The propagation of any other religion to Muslims is forbidden by state laws.

According to the 1980 census, 53 percent of the population is Muslim, 17 percent Buddhist, 12 percent Confucian, 7 percent Hindu, 7 percent Christian, and the balance (about 4 percent) adhere to another or to no religion. These figures differed according to geographical area and ethnic composition. For instance, 56 percent of Peninsular Malaysia's population is Muslim, 51 percent of that of Sabah, and 26 percent of that of Sarawak. Only 2 percent of the population of Peninsular Malaysia is Christian, but the corresponding figures for Sabah and Sarawak are 27 percent and 29 percent, respectively.



Religion correlates closely with ethnicity in that in varying degrees of religiosity, all Malays adhere to Islam; Chinese embrace elements of Buddhism, Taoism, and Confucianism; and nearly all Indians adhere to Hinduism. About 4 percent of the Chinese and about 8 percent of the Indian communities profess Christianity." (Unless stated otherwise, all quotations are from the Library of Congress Country Studies/Area Handbooks--Malaysia.)

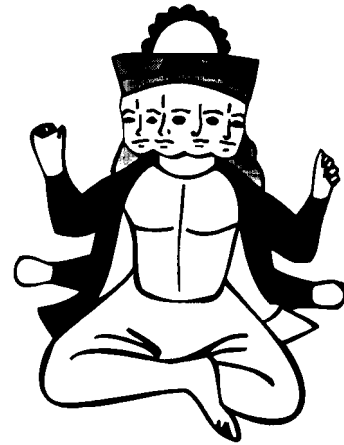
a. Muslim (53%) "Islam spread throughout the Malay world during the Malacca sultanate of the fifteenth century. Adapting to and being modified by its local environment, indigenous beliefs and the earlier influence of Hinduism shaped its structure and evolution in Malaysia.

Under the Constitution the ruler of each state (with certain exceptions) is the highest ranking Islamic authority in that state. Religious questions pertaining to the entire country are decided by the Conference of Rulers.

Among several religious festivals, the two most important are the Pilgrimage Festival (Hari Raya Haji) and the Fast-Ending Festival (Hari Raja Puasa). The former celebrates the time when pilgrimages to Mecca are customarily made and the latter, the end of the month of fasting (Ramadan). These festivals and the celebration of the Prophet Mohammed's birthday are national holidays."

b. Hindu (7%) "The Indians who migrated to Malaysia brought a religion connected with the cultivation of the land, the welfare of the family and kin group, and the deification of the place of family or kin group residence. Migration weakened this pattern, if only because of the impersonal nature of employment on the large rubber estates and the lack of familiar deities associated with the land.

An attempt has been made to continue some of the old forms in the new setting. Each estate has at least one temple dedicated to a god--usually derived from the Hindu pantheon--who serves as a guardian for the estate workers. However, if one of the gods seems unpropitious, the workers have no hesitancy in turning to another deity. The temple is regarded not as a place for communal worship but as the abode of a deity.



The worshippers take no part in the temple ceremonies and merely enter the temple to attain spiritual uplift and blessing and to give offerings to the gods through its priests."

c. Buddhist and Taoist (29%)

"The three great religious streams among the Chinese--Confucianism, Taoism, and Buddhism--are not sharply differentiated, and the religious life of most Chinese is likely to embrace elements of all three, the emphasis depending in part on the area of China from which the family originally came.

Confucianism strengthens and sanctifies family life; Taoism seeks freedom from social constraints and personal power through the use of ritual exercises and potions; and Buddhism preaches a doctrine of reincarnation, promising salvation for all beings.

Although they offer enlightenment, spiritual guidance, and--in Buddhism and Taoism--such institutions as temples and monasteries, the three traditions are practical rather than mystical and are oriented to the problems of everyday life rather than to cosmic or metaphysical concerns.



The ancestor cult was based on the assumption that the living can communicate with the dead and that the dead are affected by and can influence events in the world of the living. The eclectic character of Chinese religion includes belief in spirits and the worship of numerous deities and saints, some of whom are taken from ancient Chinese mythology and others who are drawn from Buddhist and Taoist pantheons.

An ancestral tablet (or a substitute, such as a photograph) is still kept in a special shrine or on a shelf, which may also house certain deities and is the object of ritual attention in domestic worship. However, more elaborate beliefs relating to the division of the soul after death, fixing part of the soul in the ancestral tablet, and requirements for periodic rituals of kinship solidarity, have been simplified.



Just as it is unthinkable to neglect one's parents or grandparents while they live, so it is unthinkable to neglect and forget them after death. As an expression of filial piety for deceased parents, children pay their respects and provide for their welfare in the afterlife through the medium of ritual.

The Chinese express their piety by a quiet adherence to the positive virtues sanctioned by the spirit world. More overt manifestations of religious feeling appear in the domestic rites before the household gods and ancestors. Traditionally, ceremonies take place before the tablets on the first and fifteenth days of the lunar calendar month, during which incense is burned or candles lit.

Special rites are observed at certain times of the year--New Year, Feast of Tombs, Dragon Boat Festival, Month of Good Brothers, Birthday of the Kitchen God, Winter Festival, and the times of death or marriage. Some of the calendar observations such as the Dragon Boat Festival, are occasions for large-scale public celebrations, but these are not of primary importance from a religious viewpoint.

Chinese ritual is essentially family centered, and the family or household rites have the greatest significance. This is true even in the death ceremonies although the community offers support to the bereaved family in its attempt to carry out the duties of filial piety."

d. Christian (7%)

e. Traditional indigenous or no preference (4%)

2. Ethnic/Racial groups

a. Malay (MAY-lay) and other indigenous (66%)

"Together with the Orang Asli and the indigenous peoples of Sabah and Sarawak, the Malay population is identified as Bumiputra--literally, sons of the soil. The connotation is that, as the indigenous peoples of the modern states, they possess an entitlement to represent the social and cultural core of the national identity.

Perhaps the one universal element of Malay culture is the Muslim faith. Although all Malays are not equally devout in their behavior, there are practically no Malays who deny Islam.



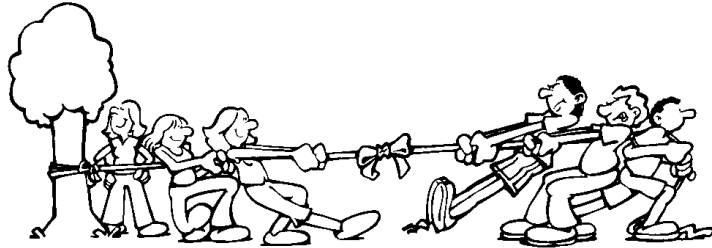
There are some Javanese who are unorthodox Muslims and a few who are Christians. Historically, becoming a Muslim has often meant acceptance within the Malay community. The line between Indian Muslims and Malays is often a narrow one, and there has been considerable intermarriage as well as shifts in ethnic identity."

b. Chinese (26%)

c. Indian (7%) *"The Malaysian Indian community is the most heterogeneous of the three primary ethnic groups of Peninsular Malaysia. The overwhelming majority of Indians (over 80 percent) are descendants of Tamils from the Indian state of Madras (now Tamil Nadu) and of the Hindu faith."*

d. Other (1%)

3. Gender Issues



a. Government concern *"Government leaders have identified domestic violence as a continuing social ill. Between January and August, there were 514 reported cases of domestic violence. In a development welcomed by women's organizations, the Government began to implement the 1994 Domestic Violence Act. It offers a broad definition of domestic violence, gives powers to the courts to protect victims, and provides for compensation and counseling for victims. Those covered under the bill include a spouse, a former spouse, a child, an incapacitated adult, or any other member of the family. Cases of wife beating or child abuse, which had been tried under provisions of the Penal Code governing assault and battery, are now expected to come under the Domestic Violence Act." (U.S. Department of State Human Rights Report 1996--Malaysia.)*

b. Status of women

"NGO's concerned about women's issues advocate legislative and social reforms to improve the status of women. These groups raise issues such as violence against women, trafficking in women and young girls, employment opportunities with equal pay, and greater participation by women in decisionmaking positions."

Women's issues continued to receive prominent coverage in public seminars and the media."

c. Cultural/religious influences *"The cultural and religious traditions of the major ethnic groups heavily influence the condition of women in society. In family and religious matters, Muslim women are subject to Islamic law. Polygyny is allowed and practiced to a limited degree, and inheritance law favors male offspring and relatives. The Islamic Family Law was revised in 1989 to provide better protection for the property rights of married Muslim women and to make more equitable a Muslim woman's right to divorce."*

Non-Muslim women are subject to civil law. Changes in the Civil Marriage and Divorce Act in the early 1980's increased protection of married women's rights, especially those married under customary rites."

d. Equality *"Government policy supports women's full and equal participation in education and the work force. Women are represented in growing numbers in the professions, but women's groups argue that the level of participation is still disproportionately low. According to various studies, only about 1.4 percent of women currently hold decisionmaking posts. The studies also estimate that only about 5 percent of political decisionmakers are women."*

In the opposition-controlled state of Kelantan, the state government has imposed restrictions on all female workers, including non-Muslims. Female workers cannot work at night and are restricted in the dress they may wear in the workplace. The state government justifies these restrictions as reflecting Islamic values."

4. Conflicts *"International disputes: involved in a complex dispute over the Spratley Islands with China, Philippines, Taiwan, Vietnam, and possibly Brunei; State of Sabah claimed by the Philippines; Brunei may wish to purchase the Malaysian salient that divides Brunei into two parts; two islands in dispute with Singapore; two islands in dispute with Indonesia."* (1996 CIA World Factbook--Malaysia)



5. Holidays/Observances (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbar Carlson, [Detroit: Omnigrpahics, 1994], is instructive.

a. Dewali (deh-WAHL-ee, first half of November)

- "A row or cluster of lights"--week-long festivities illuminated by lamps, fireworks, and bonfires.
- Malaysia families clean and whitewash homes and draw elaborate designs on floors with colored powder to welcome Lakshmi, Hindu goddess of wealth and prosperity.

b. Birthday of the Goddess of Mercy (19th day of the third moon and 19th day of the tenth moon)

- Celebration of Kuan Yin (gwahn-yin), the *Bodhisattva* 'Buddha-to-be' of infinite compassion and mercy.
- Devotees bearing joss sticks, fresh fruits, flowers, and sweet cakes gather twice a year at temples dedicated to Kuan Yin in Kuala Lumpur and Panang to pray for her benevolence.

c. Hari Raya Puasa (hahr-ee RYE-yah POO-ah-sah, first day of Shawwal)

- Another name for Idul-Fitr, the three day feast marking the end of Ramadan.

- Muslim Malaysians hold open houses, inviting non-Muslim friends, fostering more understanding
- Muslims in turn visit the Chinese during Lunar New Year, the Hindus during Dewali, and the Christians during Christmas

d. Mandi Safar (mahn-dee SAH-fahr, Safar, the second Moslem month)

- Muslim bathing festival unique to Malaysia.
- Originally believed to commemorate the last time Mohammed was able to bathe before his death.
- Participants wear bright colors, visit beaches, and clean body and soul with water.
- Many orthodox Muslims consider day as little more than a picnic.

e. Meenakshi Kalyanam (mee-nahk-shee kahl-yah-NAHM, April; full moon of Phalguna)

- Also called *Panguni Uttiram*.
- Celebrates the marriage of Subramanya to Theivani, adopted daughter of Indra. Food is free to anyone all day.

f. Merdeka Day (mehr-DAY-kah, 31 August)

- National holiday to commemorate Malaysian *merdeka*, or "independence", from British sovereignty in 1957.
- Parts of Malaysia were under various foreign powers for centuries. By the 1920s all the states were ruled by Britain.
- Federation of Malaya founded in 1957 and Malaysia in 1963.



g. Padi Harvest Festival (pah-dee, 30-31 May)

- Holiday in Labuan Territory and state of Sabah.
- Celebrated by the Kadazan people (also known as Dusun), the largest indigenous ethnic group in Sabah. Harvest is a ritual dedicated to the *Bambaazon*, or rice spirit.

h. Thaipusam (tai-POO-sahm, 3-12 days; January-February)

- Hindu festival marking the birthday and victory of the Hindu god Lord Subramaniam, also known as Lord Murugar, over the demons.
- Public holiday in Malaysian states of Perak, Penang, and Selangor.

i. Other Malaysian holidays:

(1) Birthday of the *Yang di-Pertuan Agong* (first Wednesday in June)

(2) Christmas Day (25 December)

(3) International New Year's Day (1 January)

(4) Labor Day (1 May)

(5) National Day (31 August)

6. Customs

a. Gestures

- **Smile** Smiles may mask a variety of feelings, from good humor to embarrassment, irritation or upset.
- **Subjectivity** Truth is often seen in subjective feelings rather than concrete facts.
- **Silence** Many Malaysian peoples are comfortable with long periods of silence. (See Kiss, Bow or Shake Hands, pp. 217, 219, 222.)

- **Variety** Three cultures impact gestures and manners in Malaysia--Malay, Chinese and Indian. Observe your host and others around you, following their example.



- **Elderly** Show respect for the elderly.

b. Freedom of Religion *"Islam is the official religion. Religious minorities, which include large Hindu, Buddhist, Sikh, and Christian communities, generally are permitted to worship freely but are subject to some restrictions."*

Adherence to Islam is considered intrinsic to Malay ethnic identity, and therefore Islamic religious laws administered by state authorities through Islamic courts bind all ethnic Malays in some civil matters, such as family relations and diet.

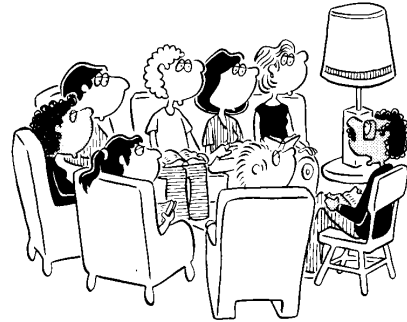
Government funds support an Islamic religious establishment, and it is official policy to 'infuse Islamic values' into the administration of the country. At the same time, the Constitution provides for freedom of religion, and the Government has refused to accede to pressures to impose Islamic religious law beyond the Muslim community.



The Government opposes what it considers extremist or deviant interpretations of Islam. In the past, the Government has imposed restrictions on certain Islamic sects. In August 1995, the Government banned the Al Arqam religious movement for what it termed 'deviationist teachings,' and it remained banned at year's end. The Government continues to monitor the activities of the Shi'ite minority.

Government authorities continued to emphasize the importance of controlling deviationist groups, and arrested followers of the banned Al Arqam movement for attempting to revive the deviationist sect. The Government announced that the authorities were investigating another 50 or so "deviationist" groups.

In most cases, the Government expected to provide 'counselling and hold dialogs' to encourage them to return to 'the right path.' The authorities have warned that such groups would not be allowed to take advantage of freedom of religion to spread discord among the people.



There continued to be allegations that some state governments are slow in approving building permits for non-Muslim places of worship or land for cemeteries for non-Muslims.

The Government discourages the circulation of a popular Malay-language translation of the Bible. Some states have laws prohibiting the use of Malay-language religious terms by Christians, but the authorities do not actively enforce them.

The Government permits but discourages conversion to religions other than Islam. Some states have long proscribed by law proselytizing of Muslims, and other parts of the country strongly discourage it as well.

In a March 1990 decision, the Supreme Court upheld the primacy of the Constitution over inconsistent state laws by ruling that parents have the right to determine the religion of their minor children under the age of 18. The decision eased fears in the non-Muslim community over state laws that in religious conversion cases set the age of majority at puberty based on Islamic law."

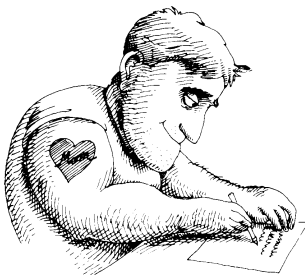
c. People with disabilities "The Government does not discriminate against physically disabled persons in employment, education, and provision of other state services. However, public transportation, public buildings, and other facilities are not adapted to the needs of the disabled, and

the Government has not mandated accessibility for the disabled, through legislation or otherwise. Special education schools exist, but they are not sufficient to meet needs.

Nevertheless, the Government as well as the general public are becoming more sensitive to the needs of the physically disabled. New commuter trains are being made wheelchair accessible. The Government also provides incentives for employers to offer employment opportunities for the disabled. The Health Minister announced plans to restructure the health care system to place greater emphasis on rehabilitation of the disabled.

Disabled persons work in all sectors of the economy, but the prevalent feeling in society remains that disabled people cannot work. The Government continued its effort to register those with disabilities under four categories--blind, deaf, physical, and mental."

d. Treatment of minorities *"The Government implements extensive affirmative action programs designed to boost the economic position of the ethnic Malay majority, which remains poorer on average, than the Chinese minority despite the former's political dominance. Such government affirmative action programs and policies do, however, limit opportunities for non-Malays in higher education, government employment, business permits and licenses, and ownership of newly developed agricultural lands. Indian Malaysians continue to lag behind in the country's economic development, although the national economic policies target less advantaged populations regardless of ethnicity. According to the Government, these programs have been instrumental in ensuring ethnic harmony and political stability."*



7. Resources for Further Study

a. Cross-cultural resources

Eu, Geoffrey. Insight Guides--Malaysia. Singapore: APA Publications, 1992. AISO 915.951 M239

Aesthetically pleasing presentations of history, peoples, places, foods and travel tips. The beautiful photographs, in National Geographic manner, make this a visually appealing series.

Munan, Heidi. Culture Shock! Malaysia. (ISBN 1-55868-076-4), Portland, Oregon: Graphic Arts Center Publishing, 1991.

Beg, borrow, or purchase any book in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State. Detailed, in-depth treatment of issues.

Wheeler, Tone. Lonely Planet Travel Survival Kit--Malaysia, Singapore and Brunei. AISO 915.9504 M239

The best, by far, of readily accessible travel guides. Highly recommended by the Overseas Briefing Center, U.S. Department of State. Detailed, in-depth treatment of issues.

**b. Biography, novels, literature,
poetry**

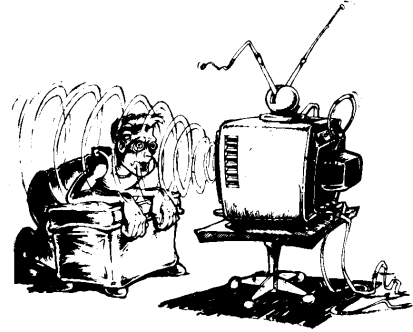


Purcell, Victor. The Memoirs of a Malayan Official. Cassell, [1965].

► Bosun Library: General CT16.U8 A1

Accounts of the author's experiences in the army for two World Wars, his civil service in Malaysia (1921-1946), United Nations consultant on Malaysia (1946-48), and final position at Cambridge (1949-). Emphasis placed on his time in Malaysia.

c. News articles



"104 Are Held in Malaysia After East Timor Meeting." New York Times, 10 Nov 1996.

"The Malaysian police detained 104 participants, including two Roman Catholic bishops...at the second Asia Pacific Conference on East Timor..."

Gargan, Edward A. "The Master Builder of Malaysia: He Thrives With a little Help From His Friends." New York Times, 27 Mar 1996.

"As the head of the YTL Corporation, one of Malaysia's largest project-development conglomerates, 42-year-old Francis Yeoh Sock Ping has interests in projects ranging from power plants to hotels and resorts."

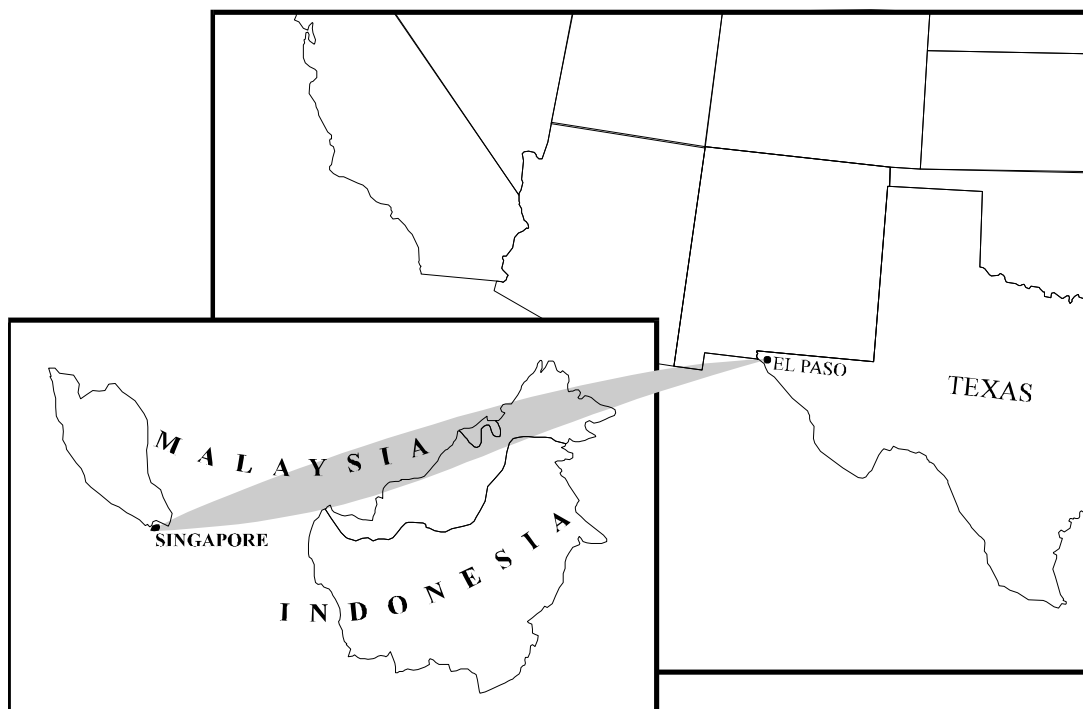
Mydans, Seth. "Its Mood Dark as the Haze, Southeast Asia Aches." New York Times, 26 Oct 1997, p. A3.

"Kuala Lumpur, like the entire region, endures the effects of a giant haze, a calamity caused by forest fires in Indonesia to clear land for crops."



"Get rid of excess baggage."

Papua New Guinea (PAP-yoo-ah GIN-ee)



<u>Population</u>	4,294,750
% under 15 years	40%
<u>Commo</u>	
TV	1:418
Radio	1:18
Phone	1:59
Newspaper	13:1,000
<u>Health</u>	
Life Expectancy	Male 56/Female 58
Hospitals	1:234
Doctors	1:12,874
IMR	62:1,000
<u>Income</u>	\$2,000.00 per cap
<u>Literacy Rate</u>	52%

1. Religious Groups

a. Indigenous Beliefs (34%) Spirit world and ancestor veneration

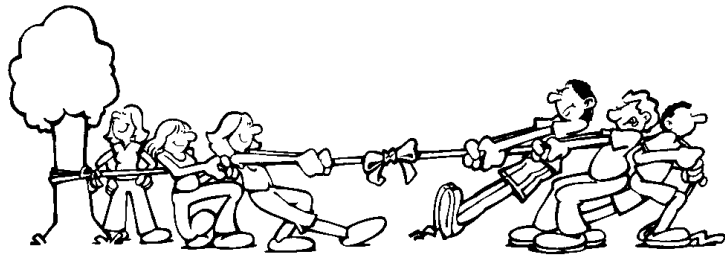
b. Christian (66%) Roman Catholic--22%; Lutheran--16%; Presbyterian/Methodist/London Missionary Society--8%; Anglican--5%; Evangelical Alliance--4%; Seventh-Day Adventist--1%; other Protestant--10%.

2. Ethnic/Racial Groups

a. Melanesian (MEL-ah-NEE-zhahn, 98%)

b. Polynesian, Micronesian, Chinese, European (2%)

3. Gender Issues



a. Violence *"Violence against women, including domestic violence and gang rape, is a serious and prevalent problem. While ostensibly protected by their families and clans, women are nonetheless often victims of violence. Traditional village deterrents are breaking down, and the number of gang rapes is believed to have risen. Although rape is punishable by imprisonment, and sentences are levied when assailants are found guilty, few assailants are apprehended."*



Domestic violence such as wife beating is also common, but is usually viewed by police and citizenry alike as a private, family matter. According to a 1992 report of the Law Reform Commission, two-thirds of wives have been beaten by their husbands.

Violence committed by women against women frequently stems from domestic problems, and, where polygynous marriages are still customary, there has been an increase in the number of women charged with the murder of another of their husband's wives. According to one report, 65 percent of women in prison are there for attacking or killing another woman. In view of the number of such incidents, a senior police official in the highlands region in April called for legislation to make a man who has married more than one wife responsible if one of the wives dies as a result of a fight among the wives." (U.S. Department of State Human Rights Report, 1996--Paupua New Guinea)

b. Equal rights "The Constitution and laws have provisions for extensive rights for women dealing with family, marriage, and property issues. Some women in the modern sector have achieved senior positions in the professions, business, and civil service.

However, traditional patterns of discrimination against women persist. Despite constitutional and legal provisions, most women, even those in urban areas, are considered second-class citizens. For example, village courts tend to be overly severe on women, imposing jail terms on those found guilty of adultery, while penalizing men lightly or not at all.



Circuit-riding National Court justices frequently annulled such village court sentences. In April the Government approved amendments to the Village Courts Act requiring that orders for imprisonment be endorsed by a district court before they take effect.

Polygyny (pah-LIJ-ah-nee, having more than one wife at a time), a customary practice among some tribes, particularly in the highlands, and the custom of paying bride-price serve

to reinforce a view of women as property. This view was carried to the extreme when tribesmen from a western highlands village, in pressing compensation claims for the death of a relative, demanded that a young woman be included as part of a compensation package of goods and money."

4. Holidays/Observances

(The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive.)



a. Pig festival (various days)

- Event encompassing dozens of social ceremonies and political events.
- Tribe members settle their debts.
- Marriage ceremonies, initiation ceremonies, bride-price payments, menstruation and courtship ceremonies also take place.
- The *kanam*, a Bundi dance depicting life of animals and birds in the forest, is frequently performed.

b. Waratambar (wahr-ah-TAHM-bahr, 24 August)

- Waratambar, or Thanksgiving Day, is observed by the Christian population.
- Farmers and their families take time off work to participate in the celebration, which focuses on singing and dancing.
- Songs express an appreciation of and closeness to nature and all creatures; dances dramatize tribal wars. Costumes worn by dancers are usually handmade of ferns, moss, leaves, flowers, and other natural materials.

c. Other Papua New Guinea holidays

- (1) Boxing Day (26 December)
- (2) Christmas Day (25 December)

(3) Independence Day (16 September)

(4) New Year's Day (1 January)

5. Customs

a. Freedom of religion *"The Constitution contains provisions for freedom of religion, and the Government respects them in practice."*

b. People with disabilities *"Through the National Board for the Disabled, the Government provides limited funding to more than a dozen NGO's that provide services to the disabled."*

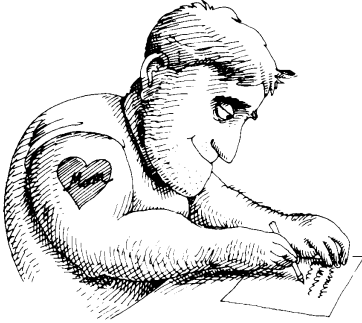


The Government does not provide direct programs or services. Services and health care for the disabled, except for that provided by the traditional family and clan system, do not exist in several of the country's provinces. No legislation mandates accessibility for the disabled. Disabled persons face discrimination in education, training, and employment."

6. Cultural Literacy Concepts/Terms

Pidgin languages (PIJ-ahn)

- National language of Papua New Guinea, Tok Pisin (Talk Pidgin), is a developed pidgin (language evolving over generations of repeated contact between peoples of separate tongues, resulting in a readily used form of communication) language.



7. Resources for Further Study

a. Biography, novels, literature, poetry

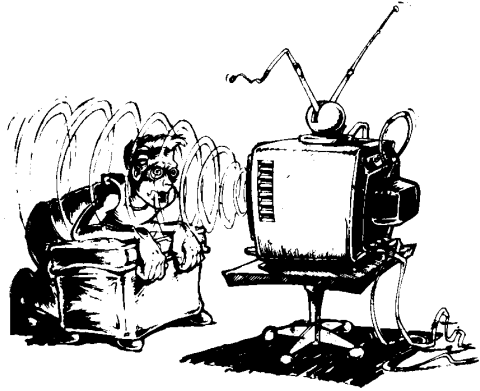
Drea, Edward J. Defending the Driniumor: Covering Force Operations in New Guinea, 1944. Fort Leavenworth, Kansas: Combat Studies Institute, 1984.

"...one gains fresh insight into the U.S. Army's historic jungle warfare campaigns as well as a tactical appreciation of the enormous difficulties both sides [U.S. and Japanese] experienced in the jungled terrain."

Luvass, Jay. "Buna 19 November 1942-2 January 1943: A 'Leavenworth Nightmare.'" (pp. 186-225 of America's First Battles, 1776-1965, ed. by Charles Heller and William Stofft, Lawrence, Kansas: University of Kansas Press, 1986.)

Account of the unprepared 32d Infantry Division's turmoil in New Guinea during World War II. "Buna was a first battle rich in lessons learned. Observer and after-action reports have fascinating and instructive things to say about the performance and handling of individual weapons, the special tactics of jungle warfare, proper functioning of the chain of command on the battlefield and in rear areas, map and aerial-photo reading and procurement, aerial observation, the nature of Japanese defensive positions, the function of artillery in a jungle environment and the units of fire that must be maintained, movement and supply of troop by air, effects of the jungle and tropical climate on equipment, and measures necessary to protect the health of the soldier in the world's most heavily infested malaria region." (p. 224)

b. News articles



Mydans, Seth. "As Election Nears, More Than Politics Divides Island." New York Times, 27 April 1997.

Account of rioting and looting in Port Moresby as a prelude to the coming election crisis.

Mydans, Seth. "In Lush Tropics, a Flowering of Murderous Gangs." New York Times, 1 May 1997, p. 4.

"The aimless young men of Port Moresby...prey on both foreigners and local citizens, especially young women."

Mydans, Seth. "Street Crime Plagues Papua New Guinea." New York Times, 22 Jun 1997, p. 3.

Account of widespread violence on the streets of Papua New Guinea's cities.

Mydans, Seth. "Where All Is Babel, They Spread the Good Word." New York Times, 20 May 1997.

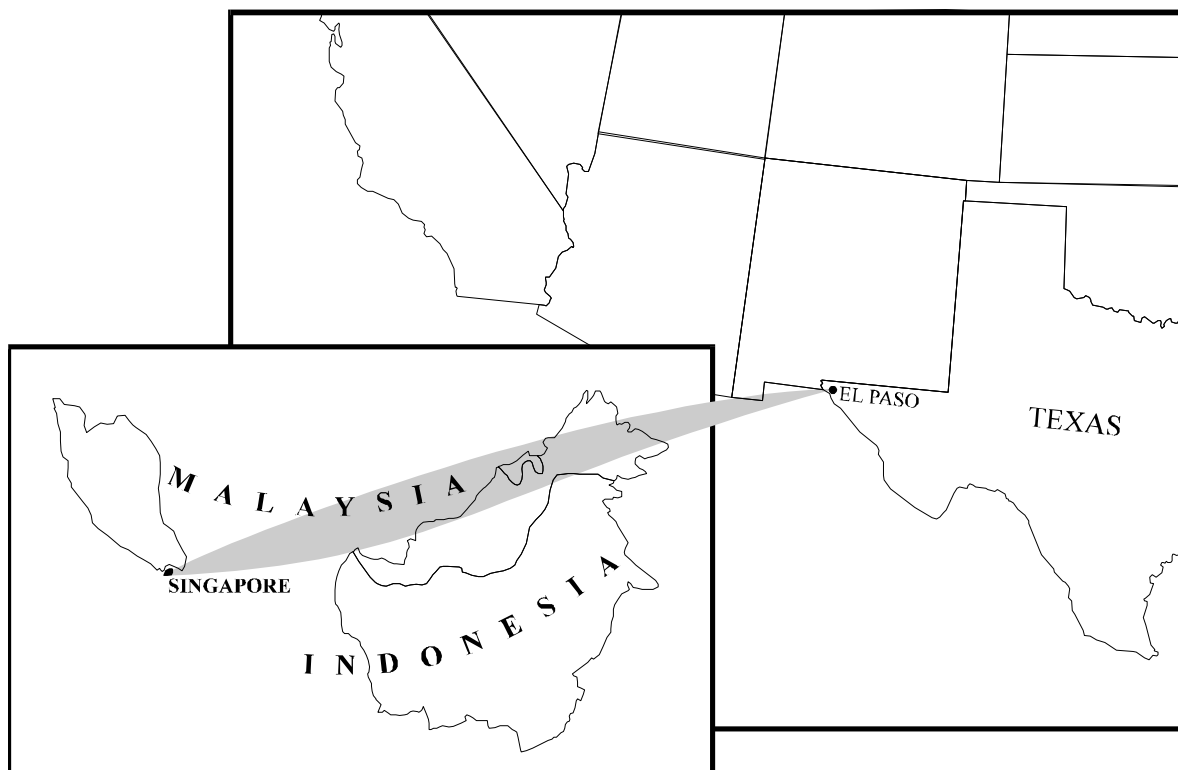
"In Papua, New Guinea, Wycliffe Bible Translators and its arm, the Summer Institute of Linguistics, have produced Bibles in 100 languages. At their headquarters [in Ukarumpa], missionaries held a pancake breakfast."



"Commit yourself to excellence in all you do. Whatever your next step in life will be, you must face the challenge by giving it your best. If you've given your best, you can be happy with the result. If you know you can do better, improve for the next time and press on. And if you stumble along the way, take that as part of the learning process."

Honorable Sheila E. Widnall, secretary of the Air Force

Singapore (SING-ah-poor)



<u>Population</u>	2,890,468
% under 15 years	22%
<u>Commo</u>	
TV	1:4
Radio	1:3
Phone	1:2.5
Newspaper	280:1,000
<u>Health</u>	
Life Expectancy	Male 73/Female 79
Hospitals	1:295
Doctors	1:725
IMR	6:1,000
<u>Income</u>	\$15,000.00 per cap
<u>Literacy Rate</u>	91%

1. Religious Groups

"In 1988 the Ministry of Community Development reported the religious distribution to be 28.3 percent Buddhist, 18.7 percent Christian, 17.6 percent no religion, 16 percent Islam, 13.4 percent Daoist, 9 percent Hindu, and 1.1 percent other religions (Sikhs, Parsis, Jews)." (Unless otherwise stated, all quotes come from the Library of Congress Country Studies/Area Handbook--Singapore.)

a. Buddhism *"Canonical Buddhism was represented in Singapore as Sinhalese Theravada (sin-hah-LEEZ ther-ah-VAH-dah) Buddhism. This form of Buddhism prevails in Sri Lanka and mainland Southeast Asia and differs from the Mahayana Buddhism of China, Korea, and Japan in both doctrine and organization.*

Theravada Buddhism was brought by Sinhalese migrants from Ceylon (contemporary Sri Lanka), who also influenced the architectural style of Thai and Vietnamese Theravada temples.



These latter were staffed by Thai or Vietnamese monks, some of whom were originally members of the overseas Chinese communities of those countries and served a predominantly Chinese laity, using Hokkien, Teochiu, Cantonese, or English.

Singapore was also home to a number of Chinese sects and syncretic cults that called themselves Buddhist but taught their own particular doctrines and lacked properly ordained Buddhist monks."

b. Taoist *"The Chinese practiced Chinese popular religion, a distinctive and complex syncretic religion that incorporates some elements from canonical Buddhism and Taoism but focuses on the worship of gods, ghosts, and ancestors. It emphasizes ritual and practice over doctrine and belief,*

has no commonly recognized name, and is so closely entwined with Chinese culture and social organization that it cannot proselytize. In Singapore its public manifestations included large temples housing images of deities believed to respond to human appeals for guidance or relief from affliction and use of the common Chinese cycle of calendrical festivals."

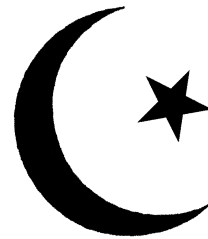
c. Hindu

"Hindus have been part of Singapore's population since its foundation in 1819, and some of the old Hindu temples, such as the Sri Mariamman Temple, were declared national historical sites in the 1980s and so preserved from demolition. Singapore's Hindus adapted their religion to their minority status in two primary ways-- compartmentalization and ritual reinterpretation.

Compartmentalization referred to the Hindus tendency to distinguish between the home, in which they maintained a nearly completely orthodox Hindu pattern of diet and ritual observance, and the secular outer world of work, school, and public life, where they did not apply categories of purity and pollution.

Singapore lacked the tightly organized caste groups of communities found in India but replaced them in large-scale temple festivals with groups representing those of the same occupation or place of employment."

d. Muslim "The Singapore Muslim Religious Council (Majlis Ugama Islam Singapura) played a very important role in the organization of Islamic affairs and therefore of the Malay community.



Authorized by the 1966 Administration of Muslim Law Act, the council, composed of members nominated by Muslim societies but appointed by the president of Singapore, was formally a statutory board that advised the president on all matters relating to the Muslim religion. It acted to centralize and standardize the practice of Islam.

The council administered all Muslim trusts (wafs); organized a computerized and centralized collection of tithes and obligatory gifts (zakat harta and zakat fitrah); and managed all aspects of the pilgrimage to Mecca, including registering pilgrims, obtaining Saudi Arabian visas, and making airline reservations. The council also helped the government reorganize the mosque system after redevelopment.

Before the massive redevelopment and rehousing of the 1970s and 1980s, Singapore's Muslims were served by about ninety mosques, many of which had been built and were funded and managed by local, sometimes ethnically based, communities. Redevelopment destroyed both the mosques and the communities that had supported them, scattering the people through new housing estates. The council, in consultation with the government, decided not to rebuild the small mosques but to replace them with large central mosques.

Construction funds came from a formally voluntary contribution collected along with the Central Provident Fund deduction paid by all employed Muslims. The new central mosques could accommodate 1,000 to 2,000 persons and provided such services as kindergartens, religious classes, family counseling, leadership and community development classes, tuition and remedial instruction for school children, and Arabic language instruction.



The government had regulated Muslim marriages and divorces since 1880, and the 1957 Muslim Ordinance authorized the establishment of the centralized Sharia Court, with jurisdiction over divorce and inheritance cases. The court, under the Ministry of Community Development, replaced a set of government-licensed but otherwise unsupervised kathi (ka-DEE, Islamic judges) who had previously decided questions of divorce and inheritance, following either the traditions of particular ethnic groups or their own interpretations of Muslim law.

The court attempted to consistently enforce sharia law, standard Islamic law as set out in the Quran and the decisions of early Muslim rulers and jurists, and to reduce the high rate of divorce among Malays. In 1989 the Singapore Muslim Religious Council took direct control of the subjects taught in Islamic schools and of the Friday sermons given at all mosques."

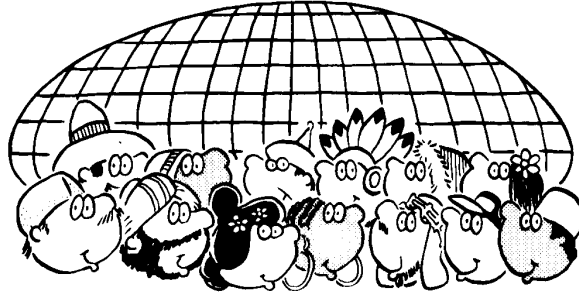
e. Christian "The Christian proportion of the population nearly doubled between 1980 and 1988, growing from 10 percent to nearly 19 percent.

The growth of Christianity and of those professing no religion was greatest in the Chinese community, with most of the Christian converts being young, well-educated people in secure white-collar and professional jobs. Most converts joined evangelical and charismatic Protestant churches worshipping in English.

About one-third of the members of Parliament were Christians, as were many cabinet ministers and members of the ruling party, which was dominated by well-educated, English speaking Chinese. The association of Christianity with elite social and political status may have helped attract some converts."



2. Ethnic/Racial Groups "Since the city's foundation in 1819, Singapore's population has been polyglot and multiethnic. Chinese have been in the majority since 1830 but have themselves been divided into sometimes antagonistic segments speaking mutually unintelligible Chinese languages. The colonial society was compartmented into ethnic and linguistic groups, which were in turn associated with distinct political and economic functions. Singapore has never had a dominant culture to which immigrants could assimilate nor a common language. This was the foundation upon which the efforts of the government and ruling party to create a common Singaporean identity in the 1970s and 1980s rested."



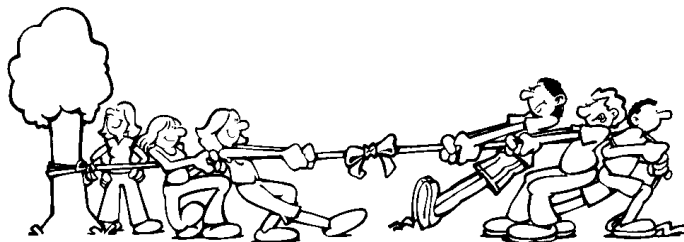
a. Chinese 76%

"Chinese included people from mainland China, Taiwan, and Hong Kong, as well as Chinese from all the countries of Southeast Asia, including some who spoke Malay or English as their first language."

b. Malays 15% *"The Malays included not only those from peninsular Malaya, but also immigrants or their descendants from various parts of the Indonesian archipelago, such as Sumatra, the Riau Islands south of Singapore, Java, and Sulawesi. Those people who in Indonesia were members of such distinct ethnic groups as Acehnese, Minangkabau, Buginese, Javanese, or Sundanese were in Singapore all considered 'Malays.'"*

c. Indians 6% *"Indians comprised people stemming from anywhere in pre-1947 British India, the present states of India, Pakistan, and Bangladesh, and from Sri Lanka and Burma. Singapore's Indian 'race' thus contained Tamils, Malayalis, Sikhs, Gujaratis, Punjabis, and others from the subcontinent who shared neither physical appearance, language, nor religion."*

3. Gender Issues



a. Violence *"There is no evidence of any widespread practice of violence or abuse against women. Laws such as the Penal Code and the Women's Charter protect women against*

domestic violence and sexual or physical harassment. A battered wife can obtain court orders barring the spouse from the home until the court is satisfied that he will stop his aggressive behavior. The Penal Code prescribes mandatory caning and a minimum imprisonment of 2 years for conviction on a charge of 'outraging modesty' that causes the victim fear of death or injury." (U.S. Department of State Human Rights Report, 1996--Singapore.)

b. Equality "Women enjoy the same legal rights as men in most areas, including civil liberties, employment, commercial activity, and education. The Women's Charter, enacted in 1961, gives women, among other rights, the right to own property, conduct trade, and receive divorce settlements. Muslim women enjoy most of the rights and protections of the Women's Charter.



Muslim men may practice polygyny; they also may divorce unilaterally, whereas Muslim women may not. Polygyny occurred in 104 of 4,412 marriages registered in 1995.

In 1962 the Government instituted the principle of equal pay for equal work in the civil service and abolished separate salary scales in 1965.

Women make up 39 percent of the labor force and are well represented in many professional fields, but they still hold the preponderance of low-wage jobs such as clerks and secretaries. As a result, their average salary levels are only 74 percent those of men. Women hold few leadership positions in the private sector.

Other areas of discrimination remain. For example, children born overseas to female citizens are not granted citizenship automatically, while those of male citizens are. Female civil service employees who are married do not receive health benefits for their spouses and dependents as do male government employees."

4. Conflicts Two islands in dispute with Malaysia

5. Holidays/Observances

(The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive.)



a. Panguni Uttiram (pahg-OO-nee oo-TEE-rahm, April; full moon of Phalguna)

- Celebrates the marriage of Hindu goddess Meenakshi, an incarnation of Paravti, and Lord Sundereswarar (also known as Shiva).
- At the Sri Mariamman Temple, there is a fire-walking ceremony.

b. Birthday of the Monkey God (17 February & 12 September)

- Celebration of Tai Seng Yeh, the popular Monkey God, who is thought to cure the sick and absolve the hopeless.
- Taoist mediums go into a trance to let the god's spirit enter their bodies; possessed, they howl and slash themselves with knives and scrawl symbols on scraps of paper that are grabbed by devotees.

c. National Day (9 August)

- Public holiday to commemorate Singapore independence.
- Singapore was the administrative seat for the Straits Settlements, a British crown colony, from 1867 until it was occupied by Japan in World War II. Restored to Britain in 1945, it became a part of Malaysia in 1963, and independent in 1965.



d. Festival of the Nine Imperial Gods (first nine days of the ninth lunar month)

- Derives from an ancient Chinese cleansing ritual.
- Priests invite the Nine Imperial Gods to descend from the heavens into an urn filled with burning benzene.
- Nine oil lamps representing the gods are hung from a bamboo pole in front of the temple.
- Ground below the lamps is purified every morning and afternoon with holy water. Worshippers enter the temple by crossing a specially constructed bridge, symbolizing belief that they are leaving evils of the past year behind.

e. Birthday of the Third Prince (8th and 9th days of fourth moon)

- Chinese Taoist festival to honor the Third Prince, a miracle-working child-god who rides on the wheels of wind and fire.
- Chinese mediums in trances dance and slash themselves with spiked maces and swords, and write charms on yellow paper with blood from their tongues.
- There is a street procession of stilt-walkers, dragon dancers, and Chinese musicians.

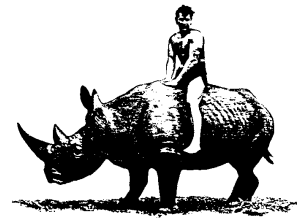
f. Vesak Day (veh-SAHK, during fifth lunar month)

- Celebrates the birth, enlightenment, and nirvana of the Buddha.

g. Other Singapore holidays:

- (1) Chinese New Year (varies)
- (2) Christmas (25 December)
- (3) Easter
- (4) Good Friday
- (5) Labor Day (1 May)
- (6) New Year's Day (1 January)

6. Customs



a. Gestures

- **Discussion** Avoid conversation topics on religion and politics
- **Laws** Rules against littering, drugs, weapons, jaywalking, spitting, smoking and pornographic materials abound. Beware and ensure you know the laws prior to going to Singapore.
- **Conversation** In discussions with Singapore's people, you may be asked questions of a personal nature. A smile and quiet explanation may be appropriate. (See Kiss, Bow or Shake Hands, pp. 330, 334.)
- **Pointing** Avoid pointing at anyone with the index finger

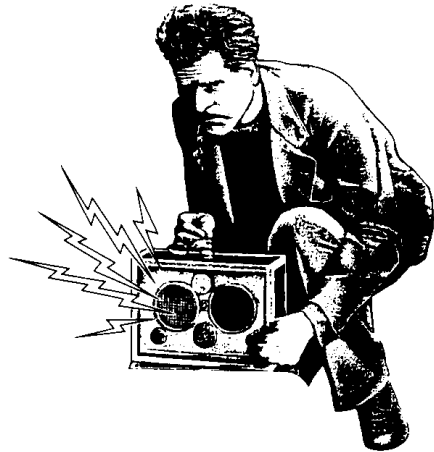
b. Freedom of religion

"Freedom of religion is provided for in the Constitution and usually respected in practice. There is no state religion. The Government has determined that all residents of public housing should have access to religious organizations traditionally associated with their ethnic groups. It therefore provides some financial assistance to build and maintain mosques. The Government also facilitates contributions to the construction of Indian and Chinese temples."

Missionaries are permitted to work and to publish religious texts. However, all religious groups are subject to government scrutiny and must be legally registered. The Government restricts some religious groups by application of the Societies Act and has banned others, such as Jehovah's Witnesses and the Unification Church. The Government banned the former in 1972 on the grounds that it opposes military service, and its roughly 2,000 members refuse to perform military service, salute the flag, or swear oaths of allegiance to the State."

c. Religion and ethnicity

"In the 1980s, members of all ethnic groups lived and worked together, dressed similarly, and shared equal access to all public institutions and services. Religion, therefore, provided one of the major markers of ethnic boundaries.



Malays, for instance, would not eat at Chinese restaurants or food stalls for fear of contamination by pork, and a Chinese, in this case, could not invite a Malay colleague to a festive banquet. Funerals of a traditional and ethnically distinctive style were usually held even by families that were not otherwise very religiously observant.

The Community Associations and the Singapore Tourist Promotion Board encouraged the public celebration of such ethnically distinctive and appropriately colorful and noncontroversial festivals as the Chinese lantern festival and the dragon boat races.

The marriages, divorces, and inheritances of members of religious communities and the management of properties and endowments dedicated to religious purposes were of concern to the government, which interacted with some religious bodies through advisory boards dating back to the colonial period.

The Hindu Advisory Board, established in 1917, advised the government on Hindu religion and customs and on any matters concerning the general welfare of the Hindu community. It assisted the Hindu Endowments Board, which administered the four major Hindu temples and their property, in organizing the annual festivals at the temples. The Sikh Advisory Board acted in the same way for the Sikhs."

d. Religious Change



"Modernization and improved education levels brought changes in religious practice. The inflexible work schedules of industrialism, which tended to restrict communal ritual to evenings and Sundays, and the lack of opportunity or inclination to devote years to mastering ceremonial and esoteric knowledge, both contributed to a general tendency toward ritual simplification and abbreviation.

At the same time, prosperous citizens contributed large sums to building funds, and in the 1980s a wave of rebuilding and refurbishing renewed the city's mosques, churches, Chinese temples, Buddhist monasteries, and Hindu temples. Ethnic affiliation was demonstrated by public participation in such annual rituals as processions, which did not require elaborate training or study.

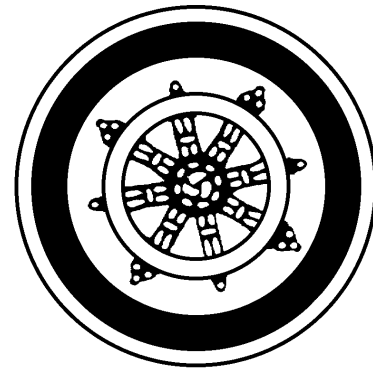
Immigrants tended to drop or modify religious and ritual practices characteristic of and peculiar to the villages they had come from. Hindu temples founded in the nineteenth century to serve migrants of specific castes and to house deities worshipped only in small regions of southeastern India became the temples patronized by all Hindu residents of nearby apartment complexes. They offered a generic South Indian Hinduism focused on major deities and festivals.

Many Chinese became more self-consciously Buddhist or joined syncretic cults that promoted ethics and were far removed from the exorcism and sacrificial rituals of the villages of Fujian and Guangdong.

The movement away from village practices was most clearly seen and most articulated among the Malays, where Islamic reformers acted to replace the customary practices (adat) of the various Malay-speaking societies of Java, Sumatra, and Malaya with the precepts of classical Islamic law--sharia.

By the late 1980s, some Buddhist organizations were winning converts by following the Protestant churches in offering services, hymnbooks, and counseling in English and Mandarin. A Buddhist Society at the National University of Singapore offered lectures and social activities similar to those of the popular Christian Fellowship.

Some Chinese secondary students chose Buddhism as their compulsory religious studies subject, regarding Confucianism as too distant and abstract and Bible study as too Western and too difficult. They then were likely to join Buddhist organizations, which offered congenial groups, use of English, and a link with Asian cultural traditions.



In the late 1980s, other Chinese whitecollar and skilled workers were joining the Japan-based Soka Gakkai (Value Creation Society, an organization based on Nichiren Buddhism), which provided a simple, direct style of worship featuring chanting of a few texts and formulas and a wide range of social activities. The more successful religious groups, Christian and Buddhist, offered directly accessible religious practice with no elaborate ritual or difficult doctrine and a supportive social group.



In the 1980s, the government regarded religion in general as a positive social force that could serve as a bulwark against the perceived threat of Westernization and the associated trends of excessive individualism and lack of discipline. It made religious education a compulsory subject in all secondary schools in the 1980s. The government, although secular, was concerned, however, with the social consequences of religiously motivated social action and therefore monitored and sometimes prohibited the activities of religious groups.

The authorities feared that religion could sometimes lead to social and implicitly political action or to contention between ethnic groups.

Islamic fundamentalism, for example, was a very sensitive topic that was seldom publicly discussed. Throughout the 1980s, the authorities were reported to have made unpublicized arrests and expulsions of Islamic activists.

The government restricted the activities of some Christian groups, such as the Jehovah's Witnesses who opposed military service, and in 1987 the government detained a group of Roman Catholic social activists, accusing them of using church organizations as cover for a Marxist plot.

The charismatic and fundamentalist Protestant groups, though generally apolitical and focused on individuals, aroused official anxiety through their drive for more converts. Authorities feared that Christian proselytization directed at the Malays would generate resentment, tensions, and possible communal conflict.



As early as 1974 the government had 'advised' the Bible Society of Singapore to stop publishing materials in Malay. In late 1988 and early 1989, a series of leaders, including Prime Minister Lee Kuan Yew, condemned 'insensitive evangelization' as a serious threat to racial harmony. Official restatements of the virtue of and necessity for religious tolerance were mixed with threats of detention without trial for religious extremists."

e. People with disabilities

"The Government implemented a comprehensive code on barrier-free accessibility in 1990, which established standards for facilities for the physically disabled in all new buildings and mandated the progressive upgrading of older structures.



Although there is no legislation that addresses the issue of equal opportunities for the disabled in education or employment, the National Council of Social Services, in conjunction with various voluntary associations, provides an extensive job training and placement program for the disabled. Informal provisions in education have permitted university matriculation for visually impaired, deaf, and physically disabled students. The Government allows the equivalent of a \$2,400 tax deduction for families with a disabled person."

f. National/racial/ethnic minorities "The Indian and Eurasian communities have achieved economic and educational success rates on a par with the majority Chinese.

Malay Singaporeans, however, still have a lower standard of living, although the gap has diminished in recent years. Malays remain underrepresented at the uppermost rungs of the corporate ladder, and, some have claimed, in certain sectors of the Government, a reflection of their historically lower education and economic position, but also a result of employment discrimination. Advertisements sometimes specify ethnicity and gender requirements or require fluent Mandarin speakers.

The Constitution acknowledges the 'special position' of Malays as the indigenous people of Singapore and charges the Government to support and promote their 'political, educational, religious, economic, social, and cultural interests.'

A Presidential Council on Minority Rights examines all pending bills to ensure that they are not disadvantageous to a particular group. It also reports to the Government on matters affecting any racial or religious community and investigates complaints."



7. Resources for Further Study

a. Cross-cultural resources

Craig, JoAnn Meriwether. Culture Shock! Singapore. (ISBN 1-55868-108-6), Portland, Oregon: Graphic Arts Center Publishing, 1993.

Beg, borrow or purchase any book in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State. Detailed, in-depth treatment of issues.

Eu, Geoffrey and Ng Swee San. Insight Guides--Singapore. Singapore: APA Publications, 1990. AISO--915.957 S617

Aesthetically pleasing presentations of history, peoples, places, foods and travel tips. The beautiful photographs, in National Geographic manner, make this a visually appealing series.

Perera, Audrey. The Simple Guide to Customs and Etiquette in Singapore. (ISBN 1-86034-040-7), Kent, England: Global Books, Ltd., 1996.

Highly recommended by the Overseas Briefing Center of the U.S. Department of State. Less detailed than the Culture Shock! series, but a highly readable treatment.

b. Biography, novels, literature, poetry



Milne, Robert S. Singapore: The Legacy of Lee Kuan Yew. Boulder: Westview Press, 1990.

► Bosun Library: General DS598.S7 M53 1990

Nair, C.V. Devan. Not By Wages Alone/Selected Speeches and Writings of C.V. Devan Nair, 1959-1981. Singapore: Singapore National Trades Union Congress, 1982.

► Bosun Library: General DS598.S7 N32 1982

Written in commemoration of Nair's election to the presidency in 1981. A strong advocate for the workers and labor unions, progress, and education.

c. Military topics

Allen, Louis. Singapore, 1941-1942. Newark, NJ: University of Delaware Press, 1979.

Recommended by the Combat Studies Institute of Ft. Leavenworth, Kansas.

d. News articles

Mydans, Seth. "The Smiling Land (if People Obey)." New York Times, 13 Dec 1996, p. A6.

Account of the "Smile Singapore" campaign to attract tourists. "Immigration officers have been provided with small mirrors to check the quality of their smiles."

Vocabulary List--Brunei, Indonesia, Malaysia, Papua New Guinea, Singapore

Abangan (ah-BAHNG-ahn) Indigenous blend of native and Hindu-Buddhist beliefs combined with Islamic practices.

Gestapu Affair (ges-tah-POO) Indonesian military coup occurring on September 1965. Blame was placed on Communists. As a result, Indonesian citizens must align themselves with a religious group.

Kartini Day (KAHR-tee-nee, 21 April) National Indonesian holiday commemorating the 1879 birth of Raden Ajeng Kartini, a national hero and pioneer in the emancipation of women.

NGO: Nongovernmental organization, dedicated primarily to humanitarian causes within a given country.

Pancasila (pahn-cha-SEE-lah) Secularist Indonesian state ideology based on five principles, (1) belief in one God, (2) humanitarianism, (3) national unity, (4) democracy, and (5) social justice.

Pidgin (PIJ-ahn): National language of Papua New Guinea, developed over generations by people of separate tongues.

Santri (sahn-TREE) Persons who are consciously and exclusively Muslim, who may remove themselves from the secular world so great is their Muslim devotion.

Singapore Muslim Religious Council: Organization which oversees Islamic and Malay affairs in Singapore.

Suharto (soo-HAHR-toh, 1921 -) Indonesian general and leader first elected to office in 1968.

Tudong (too-DONG) Traditional head covering worn by many Brunei Muslim women.

Review Quiz: Brunei, Indonesia, Malaysia, Papua New Guinea, Singapore



Part 1--Multiple Choice Place the letter of the most correct answer in the blank provided.

1. _____ Pidgin language is used in which country?
 - a. Indonesia
 - b. Papua New Guinea
 - c. Brunei
2. _____ The worlds most populous Muslim country is
 - a. Saudi Arabia.
 - b. Indonesia.
 - c. Pakistan.
3. _____ What ethnic group makes up the highest percentage (76%) of Singapore citizens?
 - a. Indian
 - b. Chinese
 - c. Malays
4. _____ In Indonesia, Hinduism is primarily associated with the island of
 - a. Timor.
 - b. Java.
 - c. Bali.

Unit 12i: Country Area Studies--Indonesian Archipelago

5. _____ What type of Buddhism is most commonly found in Singapore?
- a. Mahayana
 - b. Zen
 - c. Theravada
6. _____ Due to oil and natural gas wealth, which Indonesian archipelago country has a world influence disproportionate to its size?
- a. Malaysia
 - b. Singapore
 - c. Brunei
7. _____ One of the five principles of Indonesia's Pancasila is
- a. freedom to believe or not believe in god.
 - b. justice and civility among people.
 - c. government based on Islamic Sharia.
8. _____ The terms Kabatinai and abangan describe the _____ nature of Indonesian Muslim practice.
- a. exclusive
 - b. syncretistic
 - c. fundamentalist
9. _____ In highland Papua New Guinea society, women are commonly viewed as
- a. equal with men.
 - b. property.
 - c. superior to men.
10. _____ Roughly, what percentage of the Papua New Guinea population is Christian?
- a. 10%
 - b. 33 %
 - c. 66%

Part 2--True/False Place a T or
an F in the blank provided.



1. _____ In Singapore, religion provides one of the major markers of ethnic boundaries.
2. _____ Under President's Sukarno and Suharto of Indonesia, the government stresses strong inclusion of Islam within political activity.
3. _____ In Papua New Guinea society, violence against women is not a prevalent problem.
4. _____ Chinese religion, as practiced in Singapore, incorporates Buddhist, Taoist and folk belief.
5. _____ In Singapore, the Muslim Religious Council has little influence upon the Muslim population.
6. _____ In practice, the government of Brunei routinely restricts practice of non-Muslim religions.
7. _____ Singapore's Hindu population practices strict adherence to a caste system.
8. _____ The Malaysian government closely monitors what it considers as extremist or deviant interpretations of Islam.
9. _____ The aborted 1965 coup in Indonesia led to all citizens being required to register with a specific religious denomination/faith group or be suspected of Communist sympathies.
10. _____ Ethnic Malay peoples of Malaysia are primarily Muslim.



"Today, the real risk lies in hesitating, and the real payoff
will go to the bold, the innovative and the inventive."

Admiral William Owens